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The ARYAN PATH

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THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXII SEPTEMBER 1961 No. 9

THE LIGHT IN THE HEART

[THIS EDITORIAL is reprinted from THE ARYAN PATH for August 1935. It was written for that month in order to offer some fundamental ideas appropriate to the festival of Krishna Jayanti, which fell in August that year; for the same reason we reprint it this September, for Krishna Jayanti falls on September 2nd this year. —ED.]

DURING this month of August Hindus of all castes and classes will celebrate the Natal Day of Krishna the Christos, the Hindu Logos, Shabda-Brahman, the Word Made Flesh. The Hindus look upon Krishna as Purna-Avatara, the complete Incarnation of Divinity just as the Christians do upon Christ. The orthodox of both creeds claim this unique position for their respective Saviours. Leaving them to their quarrels we can only appeal to the thoughtful few who have emancipated themselves from the slavery of blind belief not only to read but to study the greatest of Lord Krishna's gifts, His message of Theo-Sophia enshrined in the *Bhagavad-Gita*.

Even a casual reading shows that the *Gita* is not a creedal scripture; its appeal is universal. As a textbook for those who aspire to live nobly the *Gita* is most helpful, inasmuch as it contains instructions for every mind, from that which is childlike in its innocence to that which is profound in its penetration of the mysteries of Nature. Moreover, the *Gita* has the distinction of containing a masterly survey of the various philosophical points of view, followed by an exposition which reconciles the truth in each of them by uniting them with the truth which is not in any of them. Its metaphysics are as lofty as its ethics are noble and both become the foundation for practice in daily life. Thus it is suited to those who desire to have clear perception of the universals and ultimates before they handle the particulars of life, as to those who

desire to begin now and here without troubling about metaphysical abstractions.

The fundamental propositions of the *Gita* may be summarized thus:—

I. Every man, every woman, irrespective of creed, colour or class, holds within the heart the Light of Divinity.

II. That Light is not able to shine forth because the heart, which holds the Light, has not been made active by the human mind. The function of the mind is to activate the heart so that the Light may radiate through it to the senses, transforming the body into a Temple of Light. Thus only does the individual become the Master and the Servant of all Nature. But foregoing its own duty the mind has activated the senses and become involved with the objects of sense; it is now reaping the nemesis of being misled by the false values it has assigned to the things of the world.

Herein we see the course of human evolution described, and also its deflection by the faulty action of the mind. To enable man to extricate himself from this self-made destiny the *Gita* continues its instruction.

III. As long as the mind persists in its mistaken policy of false valuations it must go from bad to worse. Because of the Law of Polarity which is active in Nature, the mind separated from the Light of the Heart will create out of the senses and the body a demoniac entity, in place of the Divinity which it should and could have manifested in unison with that Light in the heart. The propelling force which drags the mind to the demoniac state is triple in character: Lust, Anger and Greed are the Gates of Hell. The mind must free itself from this triad. It cannot do so without a recognition of the forgotten principles to which the mind owes its duty. It must therefore abandon the path of going away from the Light and take the Path of Return — the Path of duty to the Light in the Heart. However arduous and protracted this labour no one need despair.

The message of the *Gita* is the message of war which leads to victory — and permanent peace. The courage, the chivalry, the glory of war which attract and even inspire so many today, if rightly practised on the Field of Duty as the Master Krishna taught His Chela Arjuna, would precipitate the kingdom of heaven on earth. But Dictators are like Duryodhanas — they want to loot others instead of conquering their own puny selves.

Indeed the *Bhagavad-Gita* has a message for the world — both for the Hindus who pay lip-reverence to it without practising its teachings

and for the non-Hindus who are ignorant of its message. The assurance is given (II. 40):—

> Even a little of this practice delivereth a man from great risk.

THE ATTITUDE to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within, as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is unpleasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

—W. Q. JUDGE

AN ANALYSIS OF SUFFERING

[Our old friend, **Shri S. K. Ramachandra Rao,** Head of the Department of Psychology, All-India Institute of Mental Health, Bangalore, gives in this article a lucid account of the basic teaching in which the Compassion of the Enlightened One found practical expression.—Ed.]

The Indian tradition describes the Buddha as an advocate of the analytical method (*vaibhajyavādin*), and this description is amply justified by the discourses preserved in the Pāli canon. His very first discourse, which was delivered in Banaras, is an excellent specimen of his consummate analytical skill. It is remarkable that this short speech, uttered 2,549 years ago, involves the fundamental principles of axiomatics so familiar to the scientific mind in the contemporary world. Shorn of the ethical and metaphysical ideas that were later read into the simple statements, the discourse formulates certain postulates, derived from observation and experience, and seeks to construct a theoretical structure explaining the interrelationship among the postulates.

It is also remarkable that the Buddha did not stop at mere intellectual edification: his interest was essentially pragmatic. He was moved by compassion for suffering humanity, and was in fact showing a method, a way, for the eradication of suffering. Thus the postulates that he enunciated have an operational aspect: the postulate is not merely a statement of facts but it indicates a necessary operation. The commentators have compared the Buddha's method to the physician's programme; they emphasize that diagnosis of a disease on the basis of symptoms is invariably attended by a prescription for the removal of symptoms. A postulate is thus both factual and functional.

Further, the Buddha carefully avoids impersonal abstraction in the postulates. A postulate, to be significant, must carry conviction concerning the possibility of effective application. The Buddha draws on his own personal experience and introduces a demonstrational aspect in the postulates: had he not himself, by his own effort, experienced the validity of the postulates? He not only understood the truth of the postulates and appreciated the necessity of particular operations with regard to them, but also put to the test in his own life those operations and obtained their fulfilment. He could thus speak with absolute authority about the postulates he had formulated.

In the discourse, he enunciates four postulates: (1) Suffering in life is a fact; (2) it originates under certain conditions; (3) it is elimi-

nated under certain other conditions; and (4) there obtains a method by which it is eliminated. Basing himself on these postulates, the Buddha set out to teach this method for the benefit of mankind. Illustrating the Buddha's design, the second-century author of *Vimuttimagga* (Upatissa) writes:—

> Just as a skilful physician first sees the symptoms of a disease, then hears the cause of it, and then seeing the necessity of the cure of the disease prescribes a suitable medicine; so the four Truths may be known as coming in the same order.[1]

It is not surprising that the Buddha is described in the ancient texts not as a philosopher but as a physician: his heart was troubled with the ills that mankind was heir to, and he did not care to theorize about them except in so far as the method of cure required a rational foundation. The importance of the Buddha to mankind is exquisitely illustrated by a venerable monk of Thailand:—

> . . . the Lord Buddha is like a physician who removes the arrow of doubt. It is as though we have suffered from a disease for many years and have tried many remedies, without success. Then we meet an able physician who tells us that he also used to suffer from the same disease, but by the taking of certain medicines he was cured, and further that he has given the same remedy to many others who suffered from this disease, and they also were cured. He then suggests that we take this medicine . . . so that we may become completely cured. In such a case, should we not obey him?[2]

Having analyzed the problem of suffering in terms of the four postulates, the Buddha subjected each postulate to a further analysis into its triple aspects — factual (*sacca*), functional (*kicca*) and demonstrational (*kata*) — mentioned above. He considered (in the ancient expression "turned over in his mind," *parivaṭṭa* from the root *vṛt*, "to turn," "to proceed") the four postulates in their three aspects, thus obtaining twelve propositions (*ākāras*)[3]:

I. (1) Suffering in life is a fact.
   (2) Suffering in life as a fact must be understood.
   (3) Suffering in life as a fact was understood (by me).
II. (4) Suffering originates under certain conditions.
   (5) The origination of Suffering must be overcome.

---

[1] Cited in P. V. Bapat: *Vimuttimagga and Visuddhimagga* (Poona. 1937), p. 110.

[2] Chao Khun Upali Gunupamacariya Siricando: "Meditation for Calm and Insight," *The Middle Way*, 1961, Vol. XXXV, No. 4, pp. 127-133.

[3] "*tiparivaṭṭam, dvādasākāram.*"

(6) The origination of Suffering was overcome (by me).

III. (7) Suffering is eliminated under certain other conditions.

(8) The elimination of Suffering must be realized.

(9) The elimination of Suffering was realized (by me).

IV. (10) There obtains a method by which Suffering is eliminated.

(11) The method for the elimination of Suffering must be cultivated.

(12) The method for the elimination of Suffering was cultivated (by me).

It can be seen that each of the four postulates has three aspects, and each aspect, from application to four postulates, has four propositions. In terms of the three aspects, *viz.*, (a) the factual (or the Fact), (b) the functional (or the Task) and (c) the demonstrational (or the Accomplishment), the propositions may be summarized thus:—

I. (a) Suffering (*dukkham*).

(b) Suffering to be understood (*pariññeyyam*).

(c) Suffering understood (*pariññātam*).

II. (a) Origination of Suffering (*dukkhasamudayam*).

(b) Origination of Suffering to be overcome (*pahātabbam*).

(c) Origination of Suffering overcome (*pahīnam*).

III. (a) Elimination of Suffering (*dukkhanirodham*).

(b) Elimination of Suffering to be realized (*sacchikātabbam*).

(c) Elimination of Suffering realized (*Sacchikatam*).

IV. (a) The method of Elimination (*dukkhanirodhagāminī-paṭipadā*).

(b) The method of Elimination to be cultivated (*bhāvitabbam*).

(c) The method of Elimination cultivated (*bhāvitam*).

There is an alternate rearrangement of the propositions suggested by the scholiasts, in terms of the three "revolutions in the Master's mind" (*parivarta*), the same as the aspects:—

I. The First Revolution (The Facts):

(a) Suffering.

(b) Origination.

(c) Elimination.

(d) The Method of Elimination.

II. The Second Revolution (The Tasks):

(a) To be understood.

(b) To be overcome.

(c) To be realized.

(d) To be cultivated.

III. The Third Revolution (The Accomplishments):

(a) Understood.

(b) Overcome.

(c) Realized.

(d) Cultivated.

The Buddha claimed competence to teach this gospel because he had understood what was to be understood, overcome what had to be overcome, realized what was to be realized and cultivated what was to be cultivated — and thus was a Buddha.[4]

Suffering, or rather the removal of Suffering, forms the *leit-motif* of the Buddha's gospel; and it is certainly significant that the very first of his utterances was so thoroughly preoccupied with Suffering. He had no doubt been absolutely emancipated from all Suffering when he obtained the Enlightenment in Gaya; but he was made alive to the phenomenon of Suffering in the world, and he expected every one of his disciples to turn out to be, like himself, an "ender of Suffering."[5]

It was thus but natural that Buddhist thought, at least during its early phases, was concerned primarily with Suffering and its analysis, analysis as preliminary to its removal. The ancient collection of thirty treatises, known as "The Path to Analysis" ("*Paṭisaṁbhidhāmagga*"), included in *Suttapiṭaka*, takes up the topic (*paṭiniddesa*) of Suffering for definition, description and analysis, closely following the enumeration in the First Discourse.[6] Each of the four postulates in this account is explained as having four characteristics, thus making sixteen descriptive definitions:—

I. Suffering:

(a) has the characteristic of being oppressive (*pīḷana*);

(b) has the characteristic of being generated by a set of conditions (*saṅkhata*);

(c) has the characteristic of burning up (*santāpa*);

(d) has the characteristic of incessantly changing (*viparināma*).

II. Origination of Suffering:

(a) has the characteristic of organizing the predisposing factors (*āyūhana*);

---

[4] "*Abhiññeyyam abhiññātam, bhāvitabbam ca bhāvitam pahātabbam pahīnam me, tasmā buddhô'smi, brāhmaṇa!*"

[5] Hence his exhortation: *Dukkhass'antakaro bhava.*

[6] For an exposition of this account, *cf.* LEDI SAYADAW: *Catusaccadīpanī*, Eng. tr. *The Light of the Dhamma* (Burma), Vol. 5, No. 4 and Vol. 6, No. 1.

(b) has the characteristic of continuous loading (*nidāna*);
(c) has the characteristic of engendering association with Suffering (*samyoga*);
(d) has the characteristic of obstructing freedom from Suffering (*palibodha*).

III. Elimination of Suffering:
(a) has the characteristic of freeing one from Suffering (*nissaṛṇa*);
(b) has the characteristic of freeing one from disturbances (*paviveka*);
(c) has the characteristic of a condition which no longer dissolves or disintegrates (*amata*);
(d) has the characteristic of not being generated by a set of conditions (*asaṁkhata*).

IV. The Method of Eliminating Suffering:
(a) has the characteristic of tending towards freedom from Suffering (*niyyāna*);
(b) has the characteristic of bringing about the state of Arahattā (*hetu*);
(c) has the characteristic of affording insight into the reality (*dassana*);
(d) has the characteristic of mastering oneself (*ādhipateyya*).

We see from the above table that Postulate I and Postulate III refer to exactly opposite phenomena; and Postulate II and Postulate IV refer to exactly opposite processes. Postulates I and II pertain to the actual world of common human beings; whereas Postulates III and IV envisage a possibility, an ideal state. Postulate I is necessarily implied in the rationale of every Indian religious system or philosophical discipline; and Postulate III is the goal of all religious life in India; at any rate it is the ideal held out by the Upaniṣads and in the Jaina system. These two postulates in fact belong to the pre-Buddhist tradition, and the Master had already absorbed them during his pre-*bodhi* days. Postulates II and IV represent the Buddha's original contribution to Indian culture, the former being his philosophical standpoint and the latter his religious system.

It is significant that in this ancient axiomatics happiness (*sukha*) is not mentioned as an opposite of Suffering or as an ideal state for aspiration. In the Buddha's scheme of analysis happiness is not a reality at all: Suffering is *the* reality, but when it is eliminated we find quiet, wisdom and freedom as positive gains — and not happiness. Postulate

III, which refers to the precise opposite of Suffering, is said to be equivalent to *Nibbāṇa,* and its characteristic is described as "Quiet" (*santi*).[7] The Buddha's ideology recognizes only the elimination of Suffering, and not the generation of happiness here or hereafter.

What, now, is Suffering? It is a phenomenon which is universal in its occurrence (*sabbasattasādhāraṇa*), and is readily identifiable (*suviññeyya*), by its characteristic of causing discomfort, trouble (*bādhana*). It is felt as "burning heat" (*santāpana*) and it excites the organism to activity (*pavatti*). The mediæval scholiast, Buddhaghosa, derives the Indian word for Suffering, *dukkha,* from two concepts: bad (*kucchita*) and vulgar (*tuccha*). The ancient expositions liken Suffering to "burden," to "disease." The First Discourse itself offers illustrations: the process of being born, getting old and worn out, decay and death, illness, association with the undesirable, dissociation from the desired, failure to obtain the aspired object. These are included in the category of "Objective Suffering" (*vatthudukkha*), while the category of "Subjective Suffering" (*sabhāvadukkha*) includes feelings of misery, agitation, moods of depression and so on.[8] In any case, Suffering is natural to beings as well as thoroughly undesirable.

Origination is defined by the eminent Burmese scholar-monk, Ledi Sayadaw, as "the cause of ever continuing this psychophysical process of experience"[9]; and it is equated with craving (*ta hā*), which is recurrent. Craving is the deep-seated organismic urge expressing itself as predisposing tendencies and instincts. Its essential characteristic is "production" (*pabhava*) of conditions and states, which tend to form unbroken series (*anupaccheda*). It is unitary as "egoity" (*abhimāna*) but assumes a threefold form as attachment-aversion-ignorance. The ancient expositions liken origination to "the taking up of a burden" or to "the cause of a disease."

Elimination of Suffering has the character of "quiet" (*santi*) and is tantamount to *Nibbāṇa.* The word for elimination (*nirodha*) is explained by Buddhaghosa as "the absence of the flood (*rodha*) of Suffering"; it is cessation (*atthagama*), detachment (*virāga*), freedom from craving (*mutti*) and getting uprooted from the normal world of craving and Suffering (*anālayo*). This state is likened to "putting down the burden" or to "the cure of the disease." But is this merely a happy dream of a desolate soul? Is it unreal like the horns of a hare? It is of course not

[7] BUDDHAGHOSA: *Visuddhimagga* (Ed. D. KOSAMBI), 16, 66 (p. 355)
[8] *Cf* UPATISSA: *Vimuttimagga*, 6.2 (BAPAT, *op. cit.*)
[9] *Op. cit.*

a reality for the worldlings; but it becomes a reality when one undertakes to shake off the Suffering, understand the Origination, appreciate the Elimination and apply oneself to the Method. The Method is what leads to an expected end (*niyyāna*); and it is likened to "the technique of putting down the burden" or to "the therapeutics."

S. K. RAMACHANDRA RAO

NEXT TO enjoying ourselves, the next greatest pleasure consists in preventing others from enjoying themselves, or, more generally, in the acquisition of power.... Now love of power does far more harm than love of drink or any of the other vices against which Puritans protest ... tyranny and war result....

The earth becomes more crowded, and our dependence upon our neighbours becomes more intimate. In these circumstances life cannot remain tolerable unless we learn to let each other alone in all matters that are not of immediate and vital concern to the community. We must learn to respect each other's privacy, and not to impose our moral standards upon each other.

—BERTRAND RUSSELL

FRANZ LISZT AND BELA BARTOK

[THE SESQUICENTENNIAL CELEBRATION of Liszt's birth anniversary, to take place in Budapest from the 26th of this month, gives occasion to our esteemed friend, **Mr. Dennis Gray Stoll,** for an understanding appreciation of Liszt, and of Bartok, who followed him in the line of great Hungarian musicians.

Mr. Dennis Gray Stoll, who became conductor of the Ballets Russes de Monte Carlo in 1936, has also conducted many symphony concerts in Britain and abroad. His ballet compositions are widely performed today, and he has had two recent B.B.C. commissions for twelve pieces in the Oriental style for broadcasting overseas. Author of *Music Festivals of Europe,* he has written and broadcast about Indian and Arabian music, as well as Western music.

The Dove Found No Rest and four other novels of his have been published in Britain and the United States. He has been contributing to THE ARYAN PATH since January 1942, when his article "India's Early Influence on Mediterranean Music" appeared.—ED.]

FRANZ LISZT expressed the view that all artists of genius were "exiles in human society." This great Hungarian composer, who wrote an immortal setting of the Thirteenth Psalm with "my tears and my blood" (as he described the experience himself), had good reason to believe this.

> How long wilt thou forget me, O Lord? For ever?
> How long shall I take counsel in my soul,
> Having sorrow in my heart daily?
> How long shall mine enemy be exalted over me?

Not only Liszt but also his contemporaries, Wagner and Berlioz, were made to feel exiles during their lifetime. Wagner was compelled to flee his native Germany and live in Switzerland for years, and Berlioz was exiled into the (for him) drudgery of musical journalism while still at the height of his creative powers. Time and again in the journal of Delacroix we come across the typical refrain, "Berlioz is unbearable. . . . Always, Berlioz is unbearable!" as if the author felt obliged to communicate to posterity his dislike of the most original of French composers, whom he never seemed able to escape running into at dinner parties.

As for Liszt himself, after a brilliant early career as a virtuoso pianist and conductor, he ended his life in the seventies and eighties of the last century in seclusion, having seen through the shadowy successes of the

concert and opera world, an exile not only from the society of his own day, but from his Church.

Bela Bartok, who took up the torch of Hungarian music as it fell from Liszt's hand, fled from his native Budapest in 1940 to escape Fascism, and, until his death five years later, lived in straitened circumstances in the United States — an irony that did not escape him. Yet he undoubtedly made a richer contribution to the music of the twentieth century than any other creative artist. Sadly underestimated and much maligned during his life, he is nowadays one whom all men conspire to praise. Such successes as he experienced as a composer were marred by his being made the centre of stormy, and often malicious, criticism. He became curiously resigned, especially after the "scandal" of his ballet *The Miraculous Mandarin* at Cologne in 1926. It was as if he wisely realized that all innovating spirits must pass through a Calvary in a world that by now has an ingrained habit of always choosing Barabbas.

In the recently published *Bartok — Sa Vie Et Son Œuvre*[1] one examines the many fine photographs of this sensitive and spiritual man for traces of the qualities that could provoke the storms of abuse that he had to bear. One is forced to the conclusion that what was unforgivable in him was his very apparent goodness and profound love of truth — qualities which, allied to a keen creative intelligence such as his, always strike fear in corrupt and mediocre minds. It is surprising that society does not realize that, in condemning its most original composers and innovators, it is, in fact, condemning itself.

The alleviating feature in the lives of geniuses is, of course, their ability to make friends with their peers. Just as Liszt stretched out the hand of friendship to Berlioz, Wagner and Borodin, so Bartok was drawn to Zoltan Kodaly, Richard Strauss (in his early years) and above all to the music of Liszt himself.

Though Liszt died five years after Bartok was born, his influence on the younger composer was profound. Bence Szabolcsi, whose work in Liszt-Bartok research is wide and invaluable, tells us:—

> Only gradually did Bartok recognize the significance of Liszt's art; for a long time he struggled with and for this art — first as a performing artist, then as a composer and finally as a thinker and humanist.[2]

In his article "Liszt's Music and Our Contemporary Public," Bartok himself wrote in 1911:—

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[1] Published Corvina, Budapest, 1956.

[2] *New Hungarian Quarterly*, January 1961, p. 4. Published Corvina, Budapest.

> It is strange what a great number, I might even say the overwhelming majority, of musicians have been unable, for all its novel and magnificent properties, to become fond of the music of Liszt. I do not speak of those who are *ipso facto* at loggerheads with everything that is new and unusual. There were, however, in Liszt's own time, as there still are even today, great and able musicians who absolutely abhorred his music or only accepted it with considerable reservations if, indeed, they went beyond just tolerating it.[3]

Later, when he himself had fully assimilated the music of Liszt, and had derived infinite inspiration from it as a composer, his appreciation matured into complete understanding, and he wrote with admiration of Liszt's

> courageous and prophetic gestures, things never said before: it is on account of these that he rises to the height of the greatest composers. He opened such a multitude of novel possibilities in his works — without having fully exhausted them — that the impulse received from him was incomparably stronger than any we could receive from Wagner.

Here Bartok the creator tried, in words of tribute, to pay the debt he owed to the inventive genius of his great predecessor.

Today, with the turning of the tides of fashion, the music of Bartok is "in" and that of Liszt definitely "out." The "highbrow" critics of London and New York laud Bartok to the skies, and look down their noses at the "vulgar and banal" Liszt. Such an attitude would have filled both these composers with disgust or pity. Liszt was for a time taken in by the dictates of fashion while he was young and immature, but he quickly grew out of the shallowness of smart minds. If there is superficiality in performances of his music today, it is more in the attitude of those who execute his works than in the works themselves.

Vulgarity of approach is out of place in interpreting Liszt's music. Unfortunately, the essentially virtuoso technique of much of his piano writing has been a great temptation to pianists who wish to show off their ability to play octave passages at break-neck speed and to throw off delicate chains of arpeggios absurdly fast. The popular picture of Liszt with long hair, dashing everything off in a fiery, trilling Paganini-like style, fostered by Hollywood films and bad biographies, has given many people a false impression of his genius. Anyone who has heard Egon Petri play the *Transcendental Studies,* as I was fortunate enough to do while still a student at Cambridge, cannot help but realize the spiritual depth of his work when performed by a great artist without

[3] *Op. cit.*, p. 5. Reprint of article first published in *Népmuvelés*, 1911.

flamboyance or fuss.

The music of Liszt is like a mirror, reflecting what is in the executant's own mind. For the shallow performer, it is shallow; for the profound performer, it is profound. Of course, the same applies to critics' reactions, too.

The Liszt of the late period, after he had retired from the concert world, is perfectly described by Szabolcsi in his illuminating book *The Twilight of F. Liszt*. Of this contemplative Abbé, he writes:—

> The artist has renounced the claims and the dazzling bravura of the virtuoso: if, here and there, he still employs the means of high technique and sparkling virtuosity, as is the case in the *Fountains of the Villa D'Este*, he looks upon them as a world of vain and fruitless illusions from which we have to detach ourselves to be able to behold the depths.[4]

Liszt, who became an Abbé in 1865, was loath to admit his final disillusionment with the Roman Church even to himself. It is probable that he was never taken quite seriously by the Holy See, and it is certain that he was suspected of heresy. Liszt's friend, the pianist August Stradal, was struck by the Papal Court's failure to further performances of the Abbé's ecclesiastical compositions. Liszt himself told Stradal that he was mistrusted because he had not only written a Dante Symphony on the Divine Comedy, but a Faust Symphony as well.[5]

Even after the dramatic last-minute prevention of his marriage to Princess Wittgenstein by the Pope in 1861, Liszt still cherished hopes of the acceptance of more than occasional performances of his music by the Catholic Church. In the subsequent years he composed many of his finest religious works, notably *The Legend of St. Elizabeth* (patron saint of Hungary) and the *Christus*.

The oratorio *Christus* is an immense work, based on words that the composer himself took from the Bible. It covers the entire life of Christ, with a setting of the Beatitudes as the crown, followed by a deeply moving "Our Father," and ends with the Passion and the Resurrection. It takes four and a half hours in performance, and, together with his great Dante Symphony, has been relegated to oblivion. However, both these works, immense not only in length but spiritual stature, are being revived in the forthcoming Liszt-Bartok Festival to be held at Budapest this autumn.

Liszt died in Bayreuth in 1886 and was buried there, although

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[4] Pp. 40-41. Published Kultura, Budapest. Distributed Boosey and Hawkes, Ltd., London, New York, Toronto, Sidney, etc.

[5] *Erinnerungen an Franz Liszt* (Bern — Leipzig. 1929), pp. 131-132.

requests were made that he should be interred in Budapest. When a rather ugly little chapel was erected over his remains, the British pianist, Walter Bache, who had come from England for the unveiling, was shocked to hear how musicians present joked together after the ceremony.

"I shall not be carried in triumph to the Capitol," Liszt told Stradal shortly before he died, "but the time will come when my works will be appreciated. True, it will be late for me because then I shall no longer be with you."[6]

Nothing could be more fitting than the commemoration in 1961 of the hundred-and-fiftieth anniversary of Liszt's, and the eightieth of Bartok's birth, in Budapest. These two men, who gave so much of spiritual genius to the world, are indissolubly linked. All their major works will receive performances by international orchestras and artists from September 26th to October 16th, with an "overspill" of concerts and broadcasts that continue till November 22nd.

The Festival is not merely a tribute to two immortal masters of music, but the celebration of two original minds that met and made the music of the future. The fact that the works of a dozen or more living Hungarian composers, including Zoltan Kodaly, will also be performed at the Festival would surely have made both Liszt and Bartok more than happy at these celebrations.

DENNIS GRAY STOLL

WAVES

Rising resplendent,
Flashing your jewels in the sun,
Dissolving in foam;
Blue, blue as the sky,
Crests on fire with silver,
Achieving a climax of splendour
Before dissolution . . .
Older than time
Is the surge of your song
Borne on the wind's wild wings. . . .
Of such are dreams.

—HERBERT BLUEN

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[6] *Ibid.*, pp. 125-126.

THE DEVELOPMENT OF AUSTRALIA'S EXPORT TRADE

[**Mr. M. J. Knottenbelt,** of Victoria, Australia, contributed to our November 1960 issue the thoughtful essay "How Australia May Help Her Neighbours." He has a warm interest in Asia, and he has done much work in economic research; both are to be seen in the solidly thought-out argument of this essay. It advocates an interpretation of brotherhood in economic terms: it suggests that Australia should exploit to the full her capacities for providing cheap food to her Asian neighbours and enter into a fruitful economic interdependence with them, in a way somewhat parallel to the common market now being developed among European countries. He advocates also an economic reorganization which would shift the emphasis from the production of durable goods to the providing of services as means to full employment.

As before, Mr. Knottenbelt writes provocatively. Though one might have differences of technical opinion with him, and demur to some of his implicit harshness to Keynes, his actual proposals deserve careful thought and his concern for economic brotherhood deserves all sympathy.—Ed.]

> Oh wad some power the giftie gie us
> To see oursel's as others see us!
> It wad frae monie a blunder free us.
> And foolish notion.
>
> —Robert Burns

On June 22nd, 1960, there appeared in the Melbourne *Age* a full-page advertisement "contributed by citizens who believe that Australia needs a hurricane of common sense." Few will quarrel with the aim postulated in this text — to bring the world "to sanity and unity before it is too late." Many may incline to question whether the means it advocates are practical. In any case, it is noteworthy that it appeared just one month after a well-publicized Convention, attended by Top People, had been held by the Export Development Council. For in the record of those proceedings, the reader interested in "world sanity" may encounter a formidable dose of rather common nonsense.

Had Keynes-in-spirit chanced to flit through the appropriate Canberra corridors, and listened in, then he, being purged of human vanities, might well have felt dismay at the harvest to which his seed has sprung. He might sadly have reiterated:—

> Practical men who believe themselves to be quite exempt from any intellectual influences, are usually the slaves of some defunct economist.

Madmen in authority, who hear voices in the air, are distilling their frenzy from some academic scribbler of a few years back.[1]

A Captain of Industry, for instance, opined that

the Australian economy will tend increasingly to look to its "manufacturing and mining industries" to provide the main avenue of further capital development and for the absorption of the growing work force. . . . The world remains hungry for manufactured goods.[2]

Yes, indeed! And what, pray, is wrong with "the world remains hungry"? Or, "... is growing hungrier"? Evidently it is that to have conceded this would have made mincemeat of the contention preceding it, bear in mind the occasion, and that, of her estimated 300 million acres suitable for intensive cultivation, Australia so cultivates but 80 millions.

If, in a world growing rapidly hungrier, Australians desire to help meet this primary need, then clearly agricultural development should have investment priority. Moreover, far from being regrettable, the gaps consequently arising in domestic manufacturing would be wholly advantageous. Only when permitted to supply such requirements, and not merely luxuries, can Australia's hungry neighbours earn the means to buy her food. Only when investment policy is thus aligned will Overseas Trade domesticate into "a willing and unimpeded exchange of goods and services in conditions of mutual advantage." Otherwise, it will certainly remain

a desperate expedient to maintain employment at home by forcing sales on foreign markets and restricting purchases, which, if successful, will merely shift the problem of unemployment to the neighbour who is worsted in the struggle.[3]

When it is demonstrable that chronic malnutrition, and more specifically deficiency in animal proteins, is a vital factor in perpetuating high birth-rates;[4] and yet one Earthy Group, possessed of agricultural resources far exceeding its needs, declines to develop them — on the plea of "production costs" being "too high" — for the use of neighbouring Groups, whose numerical increase, instead, it devoutly desires to see retarded; when this situation obtains, then a Moon-Thing on reconnais-

[1] *The General Theory of Employment*, etc. (Macmillan, 1936), p. 388.

[2] "The Role of Secondary Industry," an address given to the National Export Convention, 17th May 1960, by Mr. I. M. McLennan, Chief General Manager, the Broken Hill Pty. Co., Ltd., pp. 2, 3.

[3] KEYNES, *op. cit.*, pp. 382, 383.

[4] J. DE CASTRO : *Geography of Hunger*, (Gollancz, 1952), pp. 64-69, 141.

sance might well flash a message to its base: "*These* People are earthatic." With greater opportunity for detailed observations, Schumpeter concluded that "the orientation toward war is mainly fostered by the domestic interests of ruling classes."[5]

For several decades from Independence onward, the cream of American trade lay in the Orient. Mercantile fortunes so founded played a prominent rôle in subsequent industrialization. Wealth derived from Asian Trade profoundly influenced the crucial issue facing the young Republic, whether Yankee Democrats or Southern Gentlemen would set the pace in politics and culture.

In 1805, the Honorable East India Company's Court rejected a proposal that Australians be permitted to build vessels in which to export to China "sealskins and an article called 'Trepang,' and bring back the produce of that empire for the supply of the inhabitants of New South Wales." "The proposition," these gentlemen advised their Governmental friends,

> involves . . . how far encouragement should be given . . . to an intercourse which must be with all the ports of the China and Indian seas. If by these and the other means of growth which the colonies . . . so largely possess, a population of European descent . . . should become very numerous, as well as active and opulent, it may be expected that they will acquire the ascendency in the Indian seas; and therefore the Court consider that the possible consequences of the rise of such a new power may well deserve to be prospectively considered with due seriousness before the first measures calculated to lead to them are adopted.[6]

In previous centuries, English colonists in Ireland had been forbidden intercourse with the "Irishry" beyond the pale. Mid-twentieth-century gentlemen in charge over Australians a'waiting continue to manipulate a disincentive not dissimilar — for the people's good, of course!

With his *General Theory* Keynes prescribed the sedative so anxiously required to assuage society's rumblings and so ably administered by his successors. "In our society," Riesman comments,

> consumption is defined as a means rather than an end . . . we consume in order to achieve full employment — and we look for full employment through more production of production rather than through an increased

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[5] *The Sociology of Imperialism* (Meridian, 1955), p. 65.

[6] *Historical Records of New South Wales*, Vol. V, pp. 644, 645.

> production of the enormous variety of . . . resources . . . our educational plant allow[s] us to develop. However, by thinking of expansion of consumption in terms of the market for durable and semi-durable goods — with the skies eagerly scanned for such new gadgets as television to hurl into the Keynsian multiplier formula — we are left open to an antiquated set of economic habits and assumptions. By clinging to them, one heavy-draft, politically feasible outlet remains for the overexpanded primary and secondary spheres: a war economy.[7]

Yet assuredly Keynes knew what he was about when he recommended this arrangement at the cost of educational undernourishment. Does not the perpetuation — indeed, the intensification — of our strapping, spanking "Educational Crisis" illustrate how, when "well-advised," circumspect Elitists may for the nonce both have their cake and eat it? For the fact had long been apprehended, and its implication fully understood, that, as was noted in 1926, "In China today exactly the same conditions exist in regard to higher education as existed in Czarist Russia — it is unlimited and far too cheap."[8] And is not this the crux of our contemporary dilemma — that we *must* waste prodigiously in order to *seem* unable to educate "too much," while confronted with a technological situation which clearly spells EDUCATION — OR — CATASTROPHE?

Another aspect of Keynes's teaching deserves emphasis. He much admired the Reverend Malthus, and described as "profoundly in the English tradition of humane science"[9] the *Essay* on population in which Malthus wrote of "a man who is born into a world already possessed" that such a one might well discover that he

> has no claim of *right* to the smallest portion of food, and, in fact, has no business to be where he is. At nature's mighty feast there is no vacant cover for him.[10]

It is *this* infamous funct sentiment of a defunct Reverend that causes The Pill to be prospectively proffered, for their exclusive use, to those "beyond the pale"; and ordains that, while in Japan abortions exceed annually one million, in Australia less wheat is sown than was pre-war. "As we think ultimate reality to be," Dr. Radhakrishnan reminds us, "so we behave. Vision and action go together. If we believe absurdities, we shall commit atrocities."[11]

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[7] *The Lonely Crowd* (Doubleday Anchor, 1953), p. 301.

[8] PUTNAM WEALE: *Why China Sees Red* (Macmillan, 1926), p. 96.

[9] *Essays in Biography*, p. 120.

[10] *Essay on the Principle of Population*, etc. (second ed.), p. 531.

[11] *Eastern Religions and Western Thought* (Oxford University Press, 1940), p. 80.

The noted French economist Fourastié suggests that if specialization, simplification and standardization are thoroughly applied to our virtually self-generating technological potential, then prospectively less than twenty per cent of the total work force can amply provide all our strictly material needs. It is in the tertiary sector (all "service industries" — hairdressing, law, entertainment, education, etc.) we find labour-intensive "industries" enjoying "effective demand" having little or no need of boosting. Education is outstanding in this respect. With education — rightly understood — appetite does indeed grow with eating. By specializing, simplifying, standardizing vigorously in every other sphere, we can free education from being, as now, so monstrously subordinated to vocational training. For people, when educationally "highly capitalized," become more adaptable, and fear by that much less the backwash of technological innovation threatening to "dry up" their employment, and mount less pressure to impede it. Instead, when it approaches them, they have the confidence to grasp opportunities offered, to specialize afresh in any of a great variety of simplified but socially useful tasks. Moreover, in order to produce material essentials cheaply enough to be distributable without resorting to the iniquitous thraldom of organized indebtedness, we must accept much further standardization in such THINGS, and this, curiously, we shall never accomplish in our society until we develop much less standardized PEOPLE. And furthermore, if our precarious toe-hold on democracy is even to be maintained, we must accustom ourselves to having tasks, however much simplified, performed by a citizenry much more aware. For Knowledge is Power, and, as Mannheim has warned us, "in a functionally rationalized society . . . there are far fewer positions from which the major structural connections between different activities can be perceived."[12]

Already, therefore, it is a matter of desperate urgency to "dry up" the supply of crude labour. Attention must therefore necessarily be given to its fondly doting parent — crude leadership.

Taking a tip from the Infidel's tariff-free trading pitch stretching from Pekin to Prague, the once factious peoples of Europe are establishing their Common Market. Awareness of the technological situation impels those who two decades ago were at each other's throats, now to tickle each other's fancies. While transport — through war-impulse the most dynamic of all industries — has outflanked the ogre of Economic Nationalism from one side, automation closes in from the other. The

[12] *Man and Society* (Routledge, 1940), p. 58.

realization that automation requires absolutely assured outlets for sustained production runs has brought enterprising peoples to accept integration with others as necessary to extend sufficiently their "home" markets. Consequently, third markets will progressively witness more *real* competition — in price and quality, with "pure salesmanship" at a heavy discount — between the exportable overspills from automated plants in the world's major economic integrations.

What, on the other hand, were the conclusions reached by "200 of the leading financial and industrial figures" who "saw fit to take the best part of a week off" to unfathom means of expanding drastically Australian exports?

> The air [we read] was . . . thick with suggestions . . . but, generally, they all boiled down to two — hard, very hard selling abroad and hard, very hard, endeavour at home to raise efficiency and lower costs.[13]

This air so thick with frosty voices carried not one suggestion towards initiating a "home" market of competitive size, and emphasizing that when compared with the Infidels, the U.S.A., or the U.S.E., even a hundred millions would still be bantam-weight. Wholly unquestioned was the assumption that the continued annual importation of a hundred-thousand-odd unused consumers, for pulping through the hire-purchase solvent into the "Admass," is the only feasible policy. Yet within the life-span, doubtless, of the younger children whose "future security" received such pious mention in the course of this Convention, Australia will of necessity have merged into some truly imaginative (and mildly moral) integration. Historians then may scratch their pates, wondering why it had to take so long, so many tears, and doubtless also so much blood, to come about.

Is the explanation that THINGS are in the saddle?

The community which pioneers the re-saddling of Things will contribute notably toward the bridling of our contemporary rival "isms" — a worth-while export item by any standard. With Things back in their box, much of what keeps the world simmering may be seen for what it is — a tedious washroom argument. Let Australians, then, "give 'er a go," this idea of the more intensive utilization of the means of production through a vast extension of the shift-system, leading to a corresponding increase in the number employable and the output produceable through a given fixed capital outlay. No *reason* dictates that the economy should longer suffer the sun to play traffic policeman, signalling "Stop"

[13] *Manufactured Exports Review*, April–June 1960 (I.P.A., Victoria), p. 42.

and "Go," when already the electronic computer is standing by to help solve the immense problems of co-ordination which hitherto have prohibited its running uninterruptedly, as along an open road. Illumination is now no problem. Uninterrupted utilization of resources is now quite feasible over the major part of the economic landscape, and only our preconceptions impede our seizing the opportunity it offers, both to increase production several-fold and to extend significantly the content of personal freedom. For, apart from the host of people currently suffering underemployment, having their faculties grossly understretched, there are countless unemployed because the economy makes inadequate provision for those willing or able to perform organized work for only a few hours per week.

In short, one can say that integration in one way or another is the key to solving Australia's export crisis. In the fulness of time integration with others is bound to come, but for the present it appears to be taboo, and may be left at that. Internal integration may not offer quite such vast expansion in interest and opportunity, but what it offers is nevertheless immense. Social strains and stresses will be unavoidable, like any growing pains, but assuredly the attendant problems, however considerable, are solvable. What is truly lamentable is the kind attitude shown when a State servant attending the National Export Convention describes his task as being, partly, to "create the image of a care-free country."[14] State-inspired "image-creation" enjoys an unsavoury record for being as constantly dangerous to the many as it is (sometimes) profitable to the few. Better far more people more care-full, and not least with regard to this mania for salesmanship. Price and Quality are the prime ingredients. To lower the one and raise the other, there are better ways than to imply artfully that the "care-free" instalment-buyer works "not enough" and earns "too much."

When Australia produces superabundantly what is most needed — food, and people with bigotry and domination-seeking impulses educated *out* of them, as near as may be, and willing in spells to help Asians with a *real* educational crisis; when automated plants run round-the-clock to produce *cheap* export surpluses; with that day's dawn, Australia's export crisis will be but a fading memory, and the worst storm she need fear thenceforth will be — a hurricane.

M. J. KNOTTENBELT

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[14] "Australia's Trade Promotion and Trade Publicity Overseas," an address given to the N.E.C. by Mr. E. P. McClintock, Acting Deputy Secretary, Department of Trade, Canberra, p. 6.

THE DANCES OF BALI

[**Shri H. I. S. Kanwar's** earlier essay, "Indian Culture in Indonesia," in THE ARYAN PATH for January 1957, also showed his interest in Indonesian affairs. Shri Kanwar was brought up and educated in Singapore and Malaya; and he has served as a Commissioned Officer in the Indian Armed Forces. In this essay he gives us a rapid sketch of Balinese culture and the varieties of dances that are so important an expression of it.
—ED.]

OF THE THREE-THOUSAND-ODD ISLANDS comprising Indonesia, certainly the most enchanting is Bali. Approximately 100 miles long from east to west at its greatest length and 50 miles from north to south at its greatest width, this wonder island lies off the east coast of Java, being separated from the latter by a mile-wide strait.

Despite this close proximity, the very essence of life in Bali is contrast to that of Java. In the past, war, internal strife and religious evolution have greatly affected not only the face of the rest of Indonesia but also the mode of life and character of the people there. Bali is different. Whereas the Javanese are Moslems, the Balinese are Hindus, both in religion and culture. Strange as it may seem, during the past twelve centuries or so, the life of the charming Balinese has been the same as today. From the thirteenth to the sixteenth centuries, when the impact of Islamic teachings was felt particularly in Sumatra and Java and the new religion spread rapidly, for some reason it came to a dead stop on the tropical shores of Bali. While mosques began springing up over the rest of Indonesia, the Balinese, who all along have had unshakable faith in their Hinduism, continued to build elaborate stone and brick temples and shrines to Brahma, Shiva and Vishnu, and still do.

History records that Indonesia received wave after wave of immigrants from Central Asia, whence fanned out adventurers, who in their wanderings reached the islands scattered in the Indian Ocean. As these waves settled down, they intermarried with one another, finally blending into the Malay race. The first distinct wave occurred around 3000 B.C., originating from Yunnan in Southern China; spreading southwards *via* Burma, Thailand and Malaya, it eventually reached Indonesia. The second distinct wave moved out about 300 B.C., went down the same route, this time reaching New Guinea. The culture of these two waves fused together to emerge as the Indonesian civilization.

Similarly, during the first 1,000 years of the Christian Era, there were four or five waves of colonization affecting Indonesia, the im-

migrants this time being Indian adventurers, traders and missionaries. Even today one may observe several Sanskrit inscriptions (Brahmanical in character) in Java and Bali, estimated as dating back to the third and fourth centuries, besides shrines dedicated to Brahmanical gods. Following the preaching of Buddhist missionaries from India, especially Gunavarman, Shrijnan Dipankar, Acharya Kirti and Dharmapala, Buddhism spread rapidly in Java and Sumatra, where by the sixth century it became the predominating faith. It did not find favour with the Balinese, who preferred their then prevailing religion of Brahmanism. It was as if they could not be torn away from their faith, and in a way the Balinese had decided once for all what faith they should profess. One reason for this state of affairs was that in eastern Java, with which the Balinese had most frequent intercourse, the people had stuck to Brahmanism also. Thus, it is to be observed, Buddhism and Brahmanism flourished side by side.

This situation lasted the seven hundred years (that is, from the sixth century to the thirteenth) for which the mighty Shrivijaya endured, until it was overthrown by the more powerful Hindu Majapahit empire, which originated in East Java. The Majapahit resumed cultural and commercial intercourse with India and maintained it for two hundred years on a more extensive scale than ever before. Though Hinduism and Buddhism existed side by side in Java, the faith across the narrow strait became greater in Brahmanism and Hinduism. In Bali, to this day, one finds an unmistakable impress of Indian culture and ideas to a much greater extent than anywhere else in Indonesia.

Their past history and background have made the Balinese a very pious, religious and unspoilt race. In the centuries that have rolled by, they resisted domination by others and their tales relate their traditional bravery and chivalry. Their life centres on their interest in their past history, traditions and heritage, owing to which they are intensely proud of their Hindu religion and culture.

Being basically Indonesian, their mother tongue is Malay, but they also speak a sort of Hindustani which is peculiar by Indian standards. They incorporate many Sanskrit *mantras* in religious rituals, but, because of loss of contact with Sanskrit, in the passage of time their *mantras* have become rather corrupt and often unintelligible on account of the mixture of Balinese.

A unique feature of the lighter side of life in Bali is dancing. The majority of the dancers are teen-age girls, the most charming of whom are to be found in Denapasar and Singaradja, the capital of the island.

There are several varieties of dances, the most popular being the leggong, the ketjak and the djangar.

Preparations for Balinese dances are elaborate, the participants taking meticulous care in their make-up and dress in the traditional style. The girls' eyebrows are shaped with a sharp razor, followed by blackening of the eyebrow lines with paint. The belles use greasepaint for their faces and tinge their lips red. The hair is done up into beautiful buns resting cosily on the napes of their necks, and frangipani blossoms stuck at the fringe to add charm to the *coiffure*. Necklaces are the order of the day.

The dancing maidens have the upper portions of their body wrapped tight in colourful drapery, which takes away some of the charm of their bronzed busts, and they don charming multicoloured sarongs of different designs. At first sight, the hues, being dark and predominant, may appear gaudy to a foreigner, but once the dancers are in motion the real effect of the colours emerges. The Balinese demoiselles, true to their Hindu creed, display the *bindi* between their eyebrows and add dots in patterns at the temples to improve their beauty.

The leggong is undoubtedly the favourite dance in Bali, in which three or four girls of about ten participate. Actually, two of them have to match like twins, while the third, known as the "chondong," plays minor parts. The dance portrays either Javanese or Hindu ancient legends drawn from the *Mahabharata* or the *Ramayana*, and the hoary past when deities were believed to have blessed the world with their benign presence. The two leading girls dance as if one were the optical image of the other, and as they sway their dexterous and flexible limbs and figures in perfect unison, a running commentary is given by an interpreter close to the accompanying orchestra, which is usually much larger than used for other dances and comprises various instruments such as old-fashioned but well-tuned xylophones, drums, cymbals and brass gongs.

Gradually, as the tempo rises, the dancers' limbs sway faster as if gliding through space with accurately measured steps. As their heads tilt sideways and back again, movements of necks, eye-glances and gestures with eyebrows, weave an intricate pattern which wakes astonished admiration.

Incidentally, the very young belles are specially trained for this immortal dance, which it takes months of incessant practice to reach perfection in. The girls commence training when hardly five or six years old, and, by the time they reach their teens, they are replaced by younger

ones! The youth eternal is thus kept alive. Leggong, the oldest dance of Bali, though generally performed during festivals, is also in vogue in the temples when the devoted gather for sacrificial rituals.

In contrast to the leggong, the ketjak dance is exclusively male in character and unaccompanied by musical instruments. Young stalwarts, between 150 and 200 in number, arrange themselves in concentric circles, the innermost consisting of about a dozen men, in the centre of which a bonfire is kept alive with coconut-oil.

The dance begins with a soft low hum, which gently rises to a clearer pitch. The dancers somehow arrange this weird chanting in such a manner that, while one half of the circle lower their voices, the other half seem to catch them up, their voices becoming audible. While this alternating continues right through the ritual, the graceful movements of the dancers are synchronized with their chanting.

One views with wonder and admiration the scene: one half of the circle gently bending down, half-squatting and sitting, and then commencing to rise, while the other half has just begun to bend down to emulate the movements already gone through by the first half of the circle. Sometimes the dancers bring pulsating life into their swaying as if in rhythm with the waves of an incoming tide on the beaches of Bali, by throwing themselves back in sheer elation, and at other times in delightful ecstasy.

As the dance warms up, the melodious singing suddenly becomes louder. With the increase in tempo, the dancers extend their arms high above their heads, their hands undulating in the air accompanied by an almost wild uproar, thus reaching a weird climax of dramatic effect. In the ketjak, also known as the "ape-dance," the youths are dressed in only sarongs, gaudy yet richly blended in riotous colour, the upper half of their coffee-brown torsos being quite bare. When the dance is in full swing, the reflection of the flames in their midst plays about on their lively bronze bodies, which in the final stages are glistening with perspiration.

Again, in contrast to the leggong and the ketjak, the djangar dance has both male and female participants. The youths, numbering from twelve to fifteen, are veritable Cupids, so handsome as to stir the coldest female heart. They sit on the ground facing belles of equal number, each one of the latter an Aphrodite. In the close proximity of the orchestra sits the "dag," who gives a running commentary on the dance and the story involved. The orchestra accompanying the djangar is smaller than those of other dances.

While the charming heads of the belles are decorated with fan-like and semi-circular crowns made of rolled paper-tubes, arranged in peacock-tail style, the male dancers adorn themselves with neatly tied attractive scarves, the final appearance being a sort of turban. With the accompaniment of sweet music from the weird instruments, the girls and the youths sing and sway their beautiful flexible frames in unsurpassed harmony. In the atmosphere of enchanting rhythm, one feels transferred to the abode of the gods.

Unlike the leggong and the ketjak, the djangar is more an entertainment and pleasure than a ritual, notwithstanding that it is based on anecdotes from ancient Hindu mythology contained in the *Ramayana.* Created by the Balinese genius as late as forty years ago, the djangar is completely novel, allowing considerable freedom and originality, thus absorbing quickly new ideas and innovations, which eventually become traditional. It is no wonder, therefore, that these qualities have influenced to make the djangar the most popular dance in Bali.

The kebyar is completely novel in its composition, in which an attempt is made to bring out the best in what has been called a perfect human personality. The movements of the limbs, the flashing of the eyes, the pulsating rhythm and the expressive changes of the face as required by the modern and melodious music serving the dance, all tend to make it highly individualistic. Apart from the dynamic vibrations of body and limbs, the dancers must cultivate grace, a highly magnetic personality and the ability to achieve difficult facial expressions. With these rare qualities to be achieved, it is many years before a kebyar dancer can be classified as perfect.

Then there is the barong dance, a type in itself. It depicts the good and evil forces in life, respectively represented by the "barong" with its leonine head and dragon's body and the "rangda" with its saucer-like eyes, a yard-long flashing tongue and jet-black grisly hair. During the dance, the barong and the rangda pitch against each other, the former threatening, the latter with its shining *kris.* Though it appears frightening, the dance is really not meant to be so. It has come to be loved by the Balinese.

The music of the Balinese is evolved from ancient sacred writings, which provided only five notes supposed to bear cosmological significance and connected with the gods of the eternal "Five Directions," namely the north, east, west, south, and the centre, the last being occupied by a lotus in which sits the Creator, Destroyer and Master god of all, the Lord Shiva. Despite this limitation to five tones, the Balinese

are able to produce lilting, melodious and rhythmic music that has astonished the rest of the world, which depends on seven notes. Balinese instruments include drums, gongs, cymbals, reed-pipes, miniature xylophones and even bells. All these combine to produce music for the gods, to whom the Balinese have so lovingly devoted their dances and songs. The divine "Gamelan" or the composite orchestra is, according to the Balinese, a precious gift of their God of the Ocean.

Local legend relates that as the first inhabitants leisurely strolled along Bali's lovely beaches, they suddenly heard music from the waves, which later washed to the shore the various instruments that produced the mysterious music. These were picked up and placed in the temples before the deities, through whose divine inspiration the people learnt the five notes from which they evolved their wonderful music that one hears to this day. Because of this, the Balinese revere their musical instruments and offer prayers before bringing them out for use.

The dances of Bali cast a deep spell on one who sees them. They remind one of the artists and scholars of ancient India who braved the uncertain seas to spread their art and genius. Though far away from their homeland, they considered themselves fortunate to have escaped the strife then prevailing there. Their feelings are reflected in Balinese dances today, the sense of contentment, the satisfaction in life and the security from danger.

Bali is an anachronism, at once to be admired and to marvel at. It has remained the same for over a thousand years, and there is little risk that the future will change it either. Bali will remain unique and enchanting as ever. Many an artist, lover of nature, scholar and philosopher, on departing from the enchanting shores of Bali after a brief respite, is heard to whisper: "Goodbye, Bali, thou Lotus of the Sacred Ocean! Mayest thou ever remain eternal!" For eternal it is.

H. I. S. KANWAR

GOOD AND BAD IN THE BEATNIKS

[**Mr. Michael Byrom** has written several thoughtful essays for THE ARYAN PATH in recent months. In this he examines with accurate knowledge and sympathy the cult of the "Beat generation" or "beatniks." He points to its significance as a symptom of impurities in the body politic and social, and he also criticizes firmly the beatniks' own lack of self-restraint. The essay ought to provoke careful thought.—ED.]

THE 1950's have seen the emergence of a new bohemianism in the United States: of T-shirted and sandalled, bearded coffee-bar hoboes calling themselves the "Beat generation" or "beatniks." Their connection with jazz and narcotics, their sexual habits, have led to their being associated with delinquency by many, but this is only a superficial view. Look more closely at the Beat and you find a cult — a mystique. If the beatnik is a delinquent, it is not because he is not good enough for civilized society, but because he believes civilized society is not good enough for him.

The Beat cult has its own language. The men, mostly young men in their twenties, are called "cats." The girls are called "chicks." They live in rented rooms, or "pads" in selected slum areas, notably in North Beach, San Francisco, in Venice West, California, and in Greenwich Village, New York.

They live on odd jobs and on their wits; at other times, painting, writing poetry or taking part in other group activities of this very communal sect. Their creative activities are not primarily intended to be commercial; in fact, they frown on Success. Success is the big "shuck" (deception); the cracked keystone of a materialistic society. It is the philosophy of Success that the beatnik has deliberately rejected. He has dedicated his life to failure and poverty.

In his book, *The Holy Barbarians* (W. H. Allen. 1960), Lawrence Lipton explains this disaffiliation from society or world-denial. "Disaffiliation," he writes, "is a voluntary self-alienation from the family cult, from Moneytheism and all its works and ways." The cult of the Beat has all the strength of a religious movement and one of the main activities of the beatnik is the study of Zen Buddhism: "... an inner search for wholeness, *i.e.*, holiness instead of the soul-destroying pursuit of things," commonly known, in Beat circles, as the "rat-race."

The conformist, the man who succeeds in our commercial civilization, has a name in Beat circles. He is called a "square." The square is a dupe and the slave of the false ideals of modern materialism: hard

work, good living and the family way of life, with leisure used merely as "recreation." The square has no freedom and no soul; he has sold it to the devil, Big Business. The beatnik is dedicated to poverty as a means to freedom, which he needs in order to cultivate his soul. This is why the music of the Beat is jazz. Jazz, originated by negroes in slavery, is the expression of freedom. It is the music of protest and rebellion.

It is also, of course, the music of primitive sex, and the beatnik, if he is holy in his dedication to poverty, is barbarian in his sexual habits. Renounce the moral ideals of civilization and you renounce its sexual codes as well. The beatnik is not dedicated to personal success, and he (or she) is not dedicated to raising children either; for successful reproduction is the extension of personal success. The average square lives for his family.

As spiritual beings (as opposed to carnal beings) the beatniks are sexually degenerate. Their language is obscene, promiscuity is rife, abortion a fairly common occurrence. Sex, to the beatnik, is not the personal love and trust of the husband and wife dedicated to the raising of young; it is an impersonal mystique ("cool" sex), an orgasmic ritual assisted by the euphoric agents of jazz and marijuana and sometimes communally practised. The restraints of civilized sex, so necessary if the home, the family, is to remain intact, are derided as characteristically square by the beatnik, who is not home-centred.

Truly, he is barbarian, with the difference that his barbarism has spiritual significance:—

> When the barbarians appear on the frontiers of a civilization [writes Lipton], it is a sign of a crisis in that civilization. If the barbarians come, not with weapons of war but with the songs and ikons of peace, it is a sign that the crisis is one of a spiritual nature.

If the extension of personal success is family success (fertility), the extension of family success is commercial competition, economic exploitation, militarism, rearmament — War. By rejecting the dog-eat-dog Darwinian philosophy at all levels, the beatnik is a natural pacifist and believer in universal love. There is no race prejudice among the Beat. The beatnik is thus truly a sign of crisis and a prophet of doom in the sense that he consciously, or unconsciously, realizes the suicidal nature of the ethics on which the world is founded (suicidal in both the spiritual and the physical sense). "Have you had your Strontium 90 today?" is a common greeting among the Beat.

The real fault with Beat culture is not that it is too barbarous —

too disaffiliated, too extreme, but that it is not extreme enough. It is not too free but not free enough. The beatnik has renounced worldly success and the family life and has embraced the principles of poverty and non-attachment as the means to spiritual evolution and visionary experience. But he has not renounced the desires of the flesh. He is not ascetic. He remains in carnal bondage though he has rejected the carnal way of life, which means that his visionary experience progresses no further than an erotic pantheism and his personal life is a schizophrenic turmoil, sometimes tipping over the borderline into insanity. Periods of mental derangement (known as a "far-out flip") are considered normal among the Beat. In extreme cases, a spell in the "laughing academy" (or mental hospital) may be necessary.

In practice, then, "the inner search for wholeness" becomes a soul-destroying dividedness in which erotic experience is mistaken for religious experience and being "uninhibited" is mistaken for being "free," which is to say that bondage is mistaken for liberation. Hence the jazz indulgence; Beat art is virtually bound by the limits of jazz. It is primitive when it is not chaotic. Culturally, it is of a very low value, if its "social protest" is taken as a negative quality.

The beatnik would perhaps be justified in objecting that his rejection of square values has positive moral worth; that civilization destroys the human soul and will ultimately destroy his body, and that a global bohemian revolution could save the human race.

Yet is this possible? I have already said that, to the square, bohemianism is identical with delinquency, and it is true that when a square goes bohemian he only becomes a delinquent. He is not, as the Beat say, "with it." A demoralized square is not a beatnik, because a beatnik is not demoralized; he has simply substituted one set of morals for another. The teen-age delinquent who thinks he is a beatnik still has square values (success, money, good-living at the expense of everybody else); he differs from the square only because he will not work for it. His behaviour is not a "social protest" like that of the beatnik; it is simply perverted squarishness; he is a caricature of the ideal citizen in a materialistic society. As Lawrence Lipton puts it:—

> The juvenile delinquent in a stolen car, dressed up in his sharp clothes seated beside his chick, and smoking the cigarette that is the choice of men who demand the best, is the ironic triumph of the ad-man's dream.

Beat morality for squares is no less futile than square morality for beatniks. A bohemian revolution would need a new kind of man and woman; humanity would have to change its basic nature. Such a trans-

formation is not as improbable as it sounds; for, as explained, the square way of life cannot continue indefinitely. A crisis is imminent. Man must change his nature if he is to survive.

The current teen-age cult might be interpreted as effective Beat influence on the new generation of squares, and it is true that Beat language and clothing has infiltrated through such agents as the coffee bar, the juke-box, and the teen-age idol. "Rock and Roll" has a touch of the Beat. The resemblance is superficial, however, merely reflecting the freedom and irresponsibility of youth. In ten years, the beatnik teen-ager becomes a conventional square dedicated to Moneytheism, patriotism, and the family cult. In short, the carnal life claims him (or her); his apparent freedom is no more than what his parents assume it to be, a symptom of immaturity.

For the present, the true beatnik remains a rare phenomenon in any community; erratic, immoral, permanently unmanageable, a good-for-nothing in the eyes of normal people. This is a negative view. With justification, he could be called the pioneer of a new international culture.

MICHAEL BYROM

Alas, that the longest hill
Must end in a vale; but still,
Who climbs with toil, wheresoe'er,
Shall find wings waiting there.

—BEECHING

NEW BOOKS AND OLD

"TOWARDS UNIVERSAL MAN"*

Children run out of the temple
and play in the dust,
God watches their games
and forgets the priest.
—TAGORE

TAGORE is a towering figure of modern India. We have been celebrating this year the hundredth anniversary of his birth with great enthusiasm. And in this process, we are, true to our national propensities, heaping up a mountain of uncritical praise on him. That he was one of the greatest of Indian poets, fit to stand among the world's immortals, is established beyond all manner of doubt; and a perusal of these essays leaves us with the feeling that he was also a cultured Indian, with a poet's eye for education, culture, art and the true traditions of India. It would be difficult, however, to maintain that he was a great educationist, a great artist, a great social reformer or politician, a great musician. While we have great respect for our Minister of Scientific Research and Cultural Affairs, Professor Humayun Kabir, it is difficult to agree with him that "his (Tagore's) achievements as an artist in the most comprehensive sense of the term are almost without parallel in history." It would be invidious — and indeed impossible — to compare him with Leonardo da Vinci or Michelangelo or Goethe, and more profitable to take a measure of his greatness by examining his poetry and thought.

The book contains eighteen of his essays on a variety of subjects. The selection was first made by a band of scholars of Bengali; the essays were then translated into English; and an international group of scholars and diplomats made the final selection. The translation was revised by Bhabhani Bhattacharya, one of the best-known writers of English in India, and he has performed his task with consummate ability. Professor Humayun Kabir is the leading spirit in this venture and has helped in the selection of material and revision of the renderings. The Ford Foundation in India has sponsored the volume, and the printing and get-up are excellent.

The poet deals with a variety of subjects, and his views on education, social and political reform and the ideals of our country are of extreme relevance today. In their own way they epitomize the best thinking on the subject in India.

He says, for instance, that without joy there can be no education and makes a powerful plea for bringing in nature to help education. "Trees and rivers, and blue skies and beautiful views are just as necessary as benches and blackboards, books and examinations." India is the land of unity and a unified system of education is our goal. A school or college in India today is a mere factor, and Tagore urges us to make mere book-learning secondary to the main purpose of character-building and mind-shaping. He also pleads for residential schools and colleges and in the school which he founded, Santiniketan, his experiments have been most valuable. Our misfortune, however, is that demand has far outstripped supply, and schools

**Towards Universal Man* (A Volume of Essays). By RABINDRANATH TAGORE. (Asia Publishing House, Bombay. 387 pp. 1961. Rs. 12.50.)

with beautiful gardens and playgrounds and rivers can only be the exception and not the rule. How to bring an Isis or a Granta to our numerous universities and colleges is a problem which can only be solved by such fortunate universities as those of Kashmir and Ceylon (Peradiniya). The others must content themselves with only a meagre playground and a modest garden.

On the Hindu-Muslim question Tagore's views are very sane. If the Hindus see to it that there are no divisions amongst themselves, then their strength will increase, and there will be no need to fear pressure from Muslims. He wishes every success to the Muslims in their effort to better their lot, and tells them that if they advance on proper lines, they need have no fears for the future. But it is essential to develop the soul of the nation, and once that is achieved, progress will be assured. As a nation, Indians are still slaves and

> a born slave who only knows how to lay down his life for his master cannot sacrifice himself for a just cause of his own accord, as if he were his own master.

Freedom will only come when we are capable of self-criticism:—

> ...the greatest obstacle to our going forward lies behind us; our past has flung its bewitching dart at our future. The dust and dry leaves it has raised are darkening the morning sun of our new age, and it is sapping the vitality of our new-stirred youth.

And yet, a blind subservience to the West will spell disaster. It is significant that although Tagore had a great regard for Gandhiji, he was not a believer in the cult of the *charkha* and spinning as an instrument for achieving freedom.

Tagore rises before us not merely as a poet, a *rishi,* a master of the art of living, but as a gentle, spiritual mentor, who speaks poetically about education, politics, travel, national character and the ideals of India. It is not so much the depth or originality of his thought that thrills us as the winged words in which he clothes it. As a poet he aims at our heart rather than at our mind, and succeeds admirably.

In a recent broadcast talk in the B.B.C. (*The Listener,* May 11th, p. 825), Mr. Hallam Tennyson shows that many of the English translations of Tagore's poems are not true to the spirit of the original. The examples he quotes are striking; and it is therefore in the fitness of things that Indians today, a hundred years after his birth, should hear the authentic voice of Tagore in a well-understood *lingua franca,* English.

A. A. A. FYZEE

A PAPER-BACK SERIES*

THE NOW PROLIFIC tree of paper-back culture, starting as a seed with Steads' "Penny Poets" and "Prose Classics" at the end of the last century, began its

**On Education : Especially in Early Childhood.* By BERTRAND RUSSELL. (Unwin Books No. 1. 171 pp. 6*s.*); *Sceptical Essays.* By BERTRAND RUSSELL. (No. 2. 172 pp. 6*s.*); *The Hindu View of Life.* By S. RADHAKRISHNAN. (No. 3. 92 pp. 4*s.* 6*d.*); *My Childhood and Youth.* By ALBERT SCHWEITZER. (No. 4. 95 pp. 4*s.* 6*d.*); *The Essential Left : Four Classic Texts on Principles of Socialism.* By MARX, ENGELS, LENIN. (No. 5. 255 pp. 7*s.* 6*d.*); *Better and Better Every Day : Two Classic Texts on the Healing Power of Mind.* By EMILE COUE and C. HARRY BROOKS. (No. 6. 158 pp. 6*s.*); *Power : A New Social Analysis.* By BERTRAND RUSSELL. (No. 7. 206 pp. 6*s.*); *The Pillow Book of Sei Shōnagon.* Translated By ARTHUR WALEY. (No. 9. 94 pp. 4*s.* 6*d.*); *A Young Girl's Diary.* Prefaced with a Letter by SIGMUND FREUD. (No. 11. 176 pp. 6*s.*) (George Allen and Unwin, Ltd., London. 1960).

real growth from the root of the sixpenny Penguins and Benns Sixpenny Classics, in the twenties of this century. In these past few years its branches have spread out in every direction, over every conceivable subject, with a price scale from a few shillings to over a pound. While, alas, some publishers' lists cater for the lower human tastes, there is an overwhelming wealth of fine reading and information at a cost that is modest for today's rate of living, and in a format that does not make too greedy demands on bookshelf space.

For the intelligent medium-brow the range of Unwin Books (4*s.* 6*d.* — 7*s.* 6*d.*) offers a stimulating choice. Most of those published in the series first appeared in hard covers in the 1920's, but what was written then was like a starting point for trends of today, and is as valid now as then. Did many people realize then how much the problem of education would perplex us today? Russell's lucid diagnosis (though it may not go deep enough) offers seminal ideas in *On Education*: "The harm . . . comes from regarding the pupils as means to an end, not as ends in themselves." (p. 33)

In *Power,* the concepts are applicable to all epochs, which make it well worth reprinting:—

> . . . the fundamental concept in social science is Power, in the same sense in which Energy is the fundamental concept in physics. Like energy, power has many forms, such as wealth, armaments, civil authority, influence on opinion. . . . The attempt to isolate any one form of power . . . has been, and still is, a source of errors of great practical importance. (pp. 9-10)

His warning in *Sceptical Essays* of a science-engendered welfare state is appropriate also:—

> It will be a hedonist's paradise, in which almost everyone will find life so tedious as to be scarcely endurable. In such a world it is to be feared that destructive impulses would become irresistible. (p. 171)

Human interest, East and West, is found in such autobiographies as *The Pillow Book of Sei Shōnagon,* translated from the Japanese in Waley's sympathetic style, in *A Young Girl's Diary* from Vienna before 1914, which Freud finds charming, serious and artless, and in Schweitzer's simple yet profound *My Childhood and Youth*:—

> . . . not one of us knows what effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some little fraction of it, so that we may not lose courage. The way in which power works is a mystery. (p. 83)

For controversial subjects like Communism and Couéism, it is valuable to have original texts, for even though these may confirm one's fundamental judgment, yet every viewpoint needs to be examined at source. *The Essential Left* comprises "The Manifesto of the Communist Party," "Value, Price and Profit" by Marx, "Socialism, Utopian and Scientific" by Engels and "The State and Revolution" by Lenin, and thus gives a basic picture. *Better and Better Every Day* reprints "Self-Mastery" by Coué, and "The Practice of Auto-Suggestion" by C. H. Brooks. One may remain as firmly convinced of the danger of "affirmations" by which imagination imposes a new pattern on the symptoms of disease and distortion, perhaps masking the inner condition — but the original texts afford a vital, direct assessment of the evidence.

The series obviously plans to represent a balance of East-West culture. No. 3 is Dr. Radhakrishnan's *The Hindu View of Life*:—

> The Hindu method of religious reform helps to bring about a change not in the name but in the content. (p. 32)

The Law of Karma encourages the sinner that it is never too late to mend. (p. 55)

And Waley's *Chinese Poems* and Christmas Humphrey's *Zen Buddhism* are listed to appear later on.

L. MARR

The Practice of Zen. By CHANG CHEN-CHI. (Rider and Company, London. 208 pp. 1960. 25*s.*)

There is an ancient saying which runs as follows: "May God grant you wisdom, but deny you a home, so that you may impart your wisdom to many!" It is, no doubt, cruel to express such a wish. Nevertheless, when one examines a book like the present one, it comes unasked to the mind. Its author is an exile from China. Circumstances have forced him to seek refuge in the U.S.A. But for this we would not have obtained this most remarkable volume from him. Zen Buddhism became fashionable in America some time ago and a spate of tomes came out to satisfy the curious. Many assumed that Zen could be readily swallowed like a pill to cure all evil. Zen *koans* (riddles) were found entertaining, like the game of mah-jongg. A spurious form of Zen came to be propagated and then treated as an intellectual joke.

To counteract this the author — a sincere Zen Buddhist — has written *The Practice of Zen.* It is worth its weight in gold, and no praise can be too high for it. The Indian sage Bodhidharma brought *Dhyana* (or Jnan) to China, where it came to be known as *Ch'an,* and this in its turn became *Zen* in Japan. The author explains the principles underlying the Zen doctrines and gives a fascinating account of the methods of initiation and instruction by different famous masters, including his own *guru.* We have here also summaries of the biographies and autobiographies of some notable teachers. Being well versed in the original texts of different languages, *e.g.,* Sanskrit, Pali, Tibetan, Chinese and Japanese, and also endowed with the gift of imparting his knowledge in a charming way, the author has produced a masterpiece which is truly illuminating. Needless to add that Zen cannot be mastered without a *guru* — can one learn the art of reading without a teacher? — but its broad outlines may be readily grasped from the perusal of this book. The author, the publishers, and the sponsors of the volume deserve the warmest congratulations. Blessed be the exile that brings benediction to many!

SUDHIN N. GHOSE

The Student's Quran. By HASHIM AMIR ALI. (Asia Publishing House, Bombay. 154 pp. 1961. Rs. 5.00)

Dr. Hashim Amir Ali is a sincere student of the *Quran* and expects sympathetic understanding and evaluation from his fellow students. It is to be noted that the *Quran,* though it calls itself a book, cannot really be classed with other books. It claims a divine origin and purports to be a series of revelations vouchsafed to one man over a number of years. It is also significant that a revelation, whatever may be its ultimate nature, itself requires some kind of illumination in others before it can be appreciated. Given the inner light, a knowledge of the social milieu, the historical background, in which the revelation first made its appearance and of the philological analysis of its literary form and pattern become really helpful for its appreciation. But for the modern reader social and historical analysis takes precedence of all else, and nothing can be made intelligible to

him without reference to the social and historical context. Hence Dr. Amir Ali's study of the *Quran* is eminently suited to the modern mind.

He has made a thorough study of the old and new translators of the *Quran*, and seems to be fully aware that a translation of any great work, be it of art or religion, can never reproduce the magic of the original even in the faintest degree. But those who have no access to the original must be satisfied with the best that is possible in any reproduction in an alien tongue. The writer gives an excellent survey of what he considers to be the first twenty-five Suras of the *Quran*. It is a fact that a chronological sequence must needs be tentative and involves the danger of misplacement. For critics for whom the tradition is sacrosanct, any deviation from it, however well-meaning, evokes resentment. But the writer has accomplished a difficult task. He has not brushed aside the tradition lightly, and only when it has seemed to him to hinder true understanding and obscure the significance of the message has he ventured to go his own way in interpretation. Whether we agree or not with the writer his comments are always ingenious.

This beautiful little study will convince even the confirmed sceptic that, however modern and rationalistic one's approach may be, one will find in the Quranic message, shorn of its local and historical associations, a meaning for all times.

S. VAHIDUDDIN

Discourses of Rūmī. Translated with notes by A. J. ARBERRY. (John Murray, London. ix+276 pp. 1961. 25*s*.)

These *Discourses*, recently published for the first time in Persia, now appear in their first English translation. The translator notes that they represent "the impromptu outpourings of a mind overwhelmed in mystical thoughts." There is, therefore, no order or formality in the construction of this book.

The great Jalāl al-Dīn Rūmī, author of this work, who died in 1273, went with his family to Konya, in Rūm, and having made a profound study of Ṣūfism, gave the rest of his life to the teaching of it. He was the founder of the Mevlevi order of dervishes, whose mystical dances were said to represent the revolution of the planets round their Sun. The dervishes were known as "The Brethren of Love," because their way of life was based wholly on the love of God. Rūmī's fame rests on his great mystic poem, the *Masnavi*, and on his *Dīvān*, part of which was made known to English readers by R. A. Nicholson's translation, in verses of rare beauty; these *Discourses* also contain some notable passages of Ṣūfī teaching. Love must be the basis of the quest for God:—

> Wherever you are, and in whatever circumstances you find yourself, strive always to be a lover, and a passionate lover at that. Once love has become your property, you will be a lover always, in the grave, at the resurrection, and in Paradise, for ever and ever.

The spirits of men, before they came into this world, were in the Presence of God. Some, through their love, remember that state, and for them the veils are removed and they are joined again in union with God. "The people of God," says Rūmī, "have become wholly God's and their faces are turned on God; they are preoccupied with and absorbed in God." These are the saints who "have become masters of a whole world and intimate with the Divine mysteries."

So Rūmī approves the saying of al-Ḥallāj (about which there had been such controversy), "I am God," as

meaning, "I have passed away, God alone has remained."

> This [he says] is extreme humility and the utmost limit of servanthood ... it was God who said "I am God," since other than He was not in existence and Mansur had passed away. Those words were God's words.

There are notes at the end of the book on each discourse. Students of Ṣūfism will be grateful to Dr. Arberry for making available to them this valuable addition to Ṣūfī literature.

MARGARET SMITH

The English Mystical Tradition. By DAVID KNOWLES. (Burns and Oates, London. viii+197 pp. 1961. 25*s.*)

The Regius Professor of Modern History in the University of Cambridge is a Catholic historian of great authority. In this book he uses his authority, and eminently maintains a balance, upon a difficult subject, mysticism. He writes as a Catholic and within the Catholic tradition. The major part of the book is given to a description and an examination of four mediæval English mystics, all belonging to the fourteenth century. There are three added chapters on Juliana of Norwich, Margery Kempe and Father Augustine Baker.

It is difficult for one outside the Catholic tradition to appreciate the worth of the particular mystical experiences described by Professor Knowles. They are tested within the assumptions of Catholicism, and the author very sensibly disclaims interest in any other forms.

Universality, however, seems occasionally to break in. It does so in what Professor Knowles describes as a "great theological truth"—

> ... that the soul that has been enabled by the gift of God to rise to the strength of giving itself wholly and really to God, and to be moved freely by Him, is more truly the author of its own actions ... than one which accomplishes with God's imperceptible help what it sees with its reason and faith to be.

This theological truth is robbed of some of its power for a non-Catholic when demonstrated only through Catholic experience, particularly when accompanied by descriptions of a strain, in three of the mystics, near to abnormality.

True mysticism must ultimately be innocent and be the disclosure of life in all its fullness.

E. G. LEE

The Mystical Life. By J. H. M. WHITEMAN. (Faber and Faber, London. 250 pp. 1961. 30*s.*)

It is not easy to assess the full value of this book. Its message is more obviously for others with experience in line with the author's, and for them its help may be incalculable. But, as the up-to-date work of a modern mystic, whose own conclusions support the teachings of the great religious leaders, its greater merit may prove to lie in its confirmation of the ordinary man's faith. And in this it may even have a special value of its own.

The real burden of the book is the description of "out of the body" states which, while being difficult for the ordinary reader to grasp, and indeed being viewed with healthy suspicion by many, do offer, nevertheless, if as free from fantasy as the author claims, impressive support to belief in a future life and the reality now of man's distinct spiritual being.

The question is how far we can share

the author's belief in the objectivity of his evidence. We are not helped by records beginning, "In sleep I became suddenly aware" or "In the course of a dream I became aware."

Against this, Dr. Whiteman's own original insight into subtle truths affirmed by the great Teachers would make it unwise to discount the value of his record on this one consideration. The very honesty of his detail speaks for his sincerity, and if he has indeed been able consistently to witness, in no matter what state, the separation of his "spiritual body" from the physical, this evidence must be regarded as of the greatest importance in man's progression towards a fuller knowledge of himself.

It is because of its possibly unusual importance that this book should be studied with the utmost caution. The author holds that the mystical life is possible for every one of us, but he makes it clear too that we should not strain after experiences which do not come naturally to us. We progress by obedience, by "living according to conscience."

> Whether, then [he says], the manifestation of inner reality comes to us before or after death seems to me a matter of relatively little importance to the individual, unless a definite need exists. For what is important is the potentiality of the individual for good; and the growth of that potentiality, while dependent in one way on a certain manifestation of inner reality, is also, in another way, independent of such manifestation. And the outcome will not be finalized for anyone till his work on this lower plane is done.

Passages like this reveal the sure foundation of the author's faith and the teacher's proper sense of responsibility. If we can bear with his somewhat oracular mode of expression at times and read, as he urges, "trying to overlook distracting questions and difficulties, and to absorb instead the flavour and illumination of the inner worlds," then those of us who are ready and can heed patiently his warnings may indeed find that "the problems begin to solve themselves." In any event this book thus read can only strengthen us in our own way.

D. S. MAXTED

The Message of Saint Thayumanavar. By K. RAMACHANDRA. (Author, Jayantipura, Telangama, Ceylon. 67 pp. 1961.)

The author, who is also Editor of the *Religious Digest,* an international quarterly published from Ceylon, has rendered a distinct service to students of religion and mysticism in bringing out in book form an amplified version of his address to the International Congress of History of Religions held at Marburg, West Germany, in September 1960. There have been several great saints in Tamilnad during the last few centuries who have enriched the Tamil literature of religion and mysticism with their soul-enrapturing devotional lyrics. Most prominent among them have been Saint Thayumanavar of the eighteenth century, Saint Ramalinga Swamigal of the nineteenth century and Sri Ramana Maharshi of the twentieth century. Of these Sri Ramalinga Swamigal has composed the *Tiru-varut-pa,* which is a classic of Tamil literature. Saint Thayumanavar has poured out his mystic realization in ecstatic poetry.

The author of this book has brought out this saint's essential message with suitable quotations from his writings. The reconciliation of dualistic realism and the ultimate truth of monism in the mystic experience, the supremacy of the experience of God over religious dogma and philosophical speculation,

the harmony of different religious traditions, the oneness of God and the kinship of all humanity, the value of direct approach to the God-realizers, the need for a *guru* in spiritual unfoldment, the function of Grace and the mystic emphasis on life as against retreat from the world — all are ably brought out by the author.

This is a valuable and inspiring book.

D. GURUMURTI

Reason and Goodness. By BRAND BLANSHARD. Based on Gifford Lectures at the University of St. Andrews; Noble Lectures at Harvard University. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. 451 pp. 1961. 42*s*.)

Yet another book, of 450 pages, on ethics! Our culture is blighted with academicism. In universities people can get on only by getting books published: they must show extensive and detailed knowledge — of what? Of books so specialized that they are mostly taken up with arguing pros and cons of the books conventionally accepted as at present in the running.

The book before us, while damned by these conditions and being a monument of learned discursiveness, is, within this *genre,* outstandingly good, because its author, swimming round in these currents in a great sea, does succeed in keeping his head above water. He reveals very wide reading (yet he makes no reference at all to Martineau except to his sermons).

The main argument is the defence of reason in relation to ethics. The author does not favour "revealed" religion in this connection, but maintains, rightly, that reason, properly understood, is revealed in art and life as something that must be obeyed and transcending the immediate understanding of our conscious minds. Truth, goodness and beauty are the reality in the universe. He quotes T. H. Huxley's Romanes Lecture on "Evolution and Ethics":—

> The practice of that which is ethically best ... involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. a deeply held conviction of the importance of individual attainment.

Without any disrespect, the best individual things in the book are *obiter dicta,* often quotations; *e.g.,* Anatole France: "*Qu'est-ce qu'un savant? C'est un être assomant qui étudie et publie par principe tout ce qui manque radicalement d'intérêt.*" Catholicism, says the author, takes a set of beliefs revealed to an ancient people who were without science, art, philosophy, or critical ethics, places the most important of these beliefs beyond the reach of rational criticism, and makes them touchstones for the thought and practice of the twentieth century.

R. F. RATTRAY

Humanism: The Greek Ideal and Its Survival. By MOSES HADAS. (World Perspectives. George Allen and Unwin, Ltd., London. xvi+132 pp. 1961. 15*s*.)

Professor Hadas lays hold of his central theme firmly and expounds it brilliantly. By humanism he means an attitude which originated with the

Greeks. On this well-worn subject he manages to be both balanced and lively. In a recent study, *Hellenism,* reviewed in these columns in June 1960, Arnold Toynbee defined the spiritual content of Hellenism as "the most whole-hearted and uncompromising practice of man-worship on record to date." "Man-worship" struck a false note. Hadas also sees the salient characteristic of the Greeks in their anthropocentric outlook. But, with juster insight, he defines this as

> a deeply held conviction of the importance of individual attainment.
>
> This does not imply [he goes on] "that there are no gods; there are, but they behave as it behooves gods to behave, and man must behave as behooves man to behave, which is to attain the excellence he is capable of.

This attitude is already clearly defined in Homer, and, as Hadas reminds us, so long as Greek civilization lasted, the prime educational requirement of any Greek city was a school where the boys learned Homer by heart. In the more sophisticated world of the drama of Athens, individual achievement remains the great theme. A human decision, an act of choice, a willed course of action, together with the consequences that ensue, remains the hinge of all the great tragedies.

Hadas does not run his idea to death or put the notion of personal excellence forward as the only attitude possible to a Greek. But he does claim that it is, in the first place, the salient characteristic, and, in the second place, that it is the special contribution of Greece to the development of civilization of the Western type. In arguing this thesis he shows not only a mastery of Greek literature but an easy familiarity with the later phases of European culture. His is an up-to-date, stimulating and helpful study. It is only too easy for a writer of a short study on the glory that was Greece to compose a lullaby. Hadas's book has bite and challenge. It will interest the general reader and the specialist.

B. Farrington

Irrational Man: A Study in Existential Philosophy. By William Barrett. (William Heinemann, London. 278 pp. 1961. 21*s.*)

The challenging title of this book is intended to suggest not that man is irrational by nature, but rather that the words "rational" and "irrational" can have meaning only within a certain human context, and that a neat dichotomy is neither possible nor desirable. Existential philosophy, as expounded here, takes note primarily of the human context out of which it grew.

Existentialism, as is well known, is a manifestation of the momentous depression of spirit which overwhelmed Continental Europe after the Second World War. The Anglo-American world was, on the whole, irresponsive to it, not having gone through the bitter experiences that led to it. Dr. Barrett holds that to dismiss Existentialism as a passing post-war "mood" would betray a curious blindness to the deepest concerns of the human spirit. It would be a blinkered view which looks for philosophic truth only in those areas of experience in which human "moods" are not present. Existentialism, he believes, is the best in the way of a new creative movement that the rather uninspired post-War years have been able to turn up. It is nothing less than a radical heart-searching and anguished enquiry into "what is happening within the Being of the West," to use Heidegger's words.

The learned author comprehensively traces the sources of Existentialism in

Western philosophic tradition, starting from Hebraism and Hellenism and passing through the Christian period down to the present day. In the course of this, he provides a masterly survey of the thought of Kierkegaard, Nietzsche, Heidegger and Sartre. Coming to recent times, he finds reasons for the appeal of Existentialism in the general experience which he designates "the Encounter with Nothingness," the bleakness and anxiety which faces modern man, who has lost his soul to technology, and to which much in contemporary art and literature bears witness.

In general, Existentialism is presented here as an attempt to bring the whole man — the concrete individual in the whole context of his everyday life, and in his total mystery and questionableness — into philosophy. It is a reaction against the deeply entrenched Western notion that man is primarily a rational animal, which the Enlightenment of the eighteenth century in Europe overemphasized. The unpleasant experiences which the Enlightenment chose to ignore have begun to back-fire and have forced themselves finally upon the attention of modern man. It is no accident that Depth Psychology has come into prominence at the same time as Existentialism and for the same reason.

In conclusion, Dr. Barrett looks back to the wisdom of the outlook of ancient Greece which allowed their due place to the Furies in the human scheme, as instanced, for example, in the tragedies of Æschylus. He ends on this note:—

> ...in giving the Furies their place, we may come to recognize that they are not such alien presences as we think in our moments of evading them. In fact, far from being alien, they are part of ourselves, like all gods and demons. The conspiracy to forget them, or to deny that they exist, thus turns out to be only one more contrivance in that vast and organized effort by modern society to flee from the self.

K. GURU DUTT

The Poet and the Machine. By PAUL GINESTIER. Translated from the French by MARTIN B. FRIEDMAN. (The University of North Carolina Press, U.S.A. 183 pp. 1961. $5.00)

Paul Ginestier goes to the heart of the matter: How has the machine age influenced poetic inspiration? How have English, French and American poets responded to the challenge of the machine? Smoke fills and steel rules our world; and Earth is assaulted to obtain the necessary raw materials for working this "industrial inferno." A drama enacted in the smithy of a fallen Vulcan? The machine age has naturally revolutionized our sense of values. Space has shrunk, thanks to the car and the aeroplane. The sea is tamed by moving steel leviathans. The rhythm of thought and the tempo of life have quickened. Nature, the prime inspiration of poets, stands neglected. Maddening speed makes for constant movement but no arriving. Spiritual values are withering. Only the television and the rocket claim our attention today.

The poet's reaction, however, is of two kinds. Either he backs out from this relentless noise and speed to recover his "psychic equilibrium" in the ancient myths: "The more man becomes civilized in practice, the more he wants to return to the primitive in theory." Or he prefers to face the challenge and follow Ivan Goll's bold call:—

> Let's invent a new mythology.
> We need radium eyes
> In this century of reinforced concrete
> and hypocrisy.

Mr. Ginestier studies the recurring

archetypes, relates the old to the new, citing examples from poets like W. H. Auden, T. S. Eliot, Jules Romains and Blaise Cendrars. They sing of this new machine age, bringing out its shallowness. The author fully exposes the masked fury, even as Romain Rolland did. "The machine first uproots us, then overpowers us with an *ersatz* pleasure," says Mr. Ginestier. Our pace of living is dangerously fast: "Machine-age man is a potential schizophrenic. . . . Man is stultified, stupefied, mechanized; industrial civilization triumphs over its creator." But Mr. Ginestier, though he may wince, will not lose hope: "The poets of the machine are still poorly understood. They are struggling in shadows, but they are secretly preparing the advent of a new genius." Poetry will yet triumph.

PREMA NANDAKUMAR

Letters to My Teacher. By DAGOBERT D. RUNES. (Philosophical Library, New York. 105 pp. 1961. $2.75)

In this book, Dr. Runes addresses eighteen letters to teachers all over the world and takes issue with the educational methods practised in the schools of his young days. An unmistakable sincerity and forthrightness gives value to this book, which is likely to appeal to all who ponder the problems of a world gone awry.

Dr. Runes notes with a deep sigh modern man's inhumanity to man. We live no better together on this globe in our time than the cavemen did. The malady of modern life is due to the absence of an integrated pattern of education for life. So long as we do not base our educational superstructure on the solid foundation of fellow feeling, sympathy and co-operation, all our ambitious blueprints of the future will be but mere sheaves of useless paper.

Dr. Runes has offered some concrete suggestions for making education "up-to-date." His first suggestion is that we must eschew all "classroom tournament"; his second is the necessity of the elimination of "bench-athletes and bet-athletes." The most important point that he makes, however, pertains to the realm of the spirit: the wisdom of love must be learned if we are to raise generations that are to be better than we are. There are great textbooks: the Psalms, the discourses of Gautama, etc. Yes, the songs are there, but where among us are the voices?

DILIP KUMAR SEN

Races of Mankind: Their Origin and Migration. By CALVIN I. KEPHART. (Philosophical Library, New York. 566 pp. 1961. $6.00)

Dr. Kephart is a lawyer, historian and erudite scholar, known for his book on *The Sanskrit Language, Its Origin, Composition and Diffusion*. He has traced the history of most of the recognized ancient nations and tribes of mankind and described their routes of migration from their primitive habitats. The book is well adapted to a college course in history; and the author hopes that a knowledge of his findings is fundamental to research in anthropology, history, philology and philosophy. The book is written in an easy and readable style. His chapters on man's emergence, with sections on geological and geographical considerations and on the social emergence of the primordial man, give a stirring description of the origin of man on earth. The chapter on the progress of man from 20,000 to 2300 B.C. provides a satisfying popular summary of anthropological and ethnological material. The remaining chap-

ters, on the various races of Asia and Central and Western Europe, are mainly based on historical sources of great value and importance.

The book suffers from its strong opposition to the modern anthropological ideas that "no relatively pure races can be named" and that "there are no superior or inferior races." The finding that the Turanian, Aryan, Negro or Hebrew races are new sub-divisions of man does not square with the anthropometric and other findings on racial types. Dr. Kephart completely ignores the new data on serology, blood groupings and chromosomes which has laid the foundation of modern racial genetics. He is occasionally led to make such fantastic statements as that "the Sikhs are the pure race of the Punjab."

In spite of these inaccuracies and an occasionally one-sided outlook, the book provides a readable account of human races, and we may agree with the author that no important tribe or race has been omitted. For the reader who is prepared to apply critical discrimination, it provides thoughtful reading.

P. G. SHAH

The Foreign Policy of Warren Hastings. By RAM PRAKASH. (Vishweshwaranand Vedic Research Institute, Hoshiarpur. 72 pp. 1960. Rs. 5.00)

This opening volume in the Woolner Indological Series recounts the relations of Warren Hastings with the neighbouring states and powers in India in his money-grabbing and empire-building policies. Though the learned historian professes to adopt "an impartial manner" in the treatment of his subject, his admiration for his hero resolves itself into a defence of his aims and activities. The crimes and misdemeanours thundered against him in Parliament during the course of his impeachment dwindle into trifles. For instance, while the Rohilla War is glossed as "wrong in principle" and the treatment afforded to Rajah Chait Singh as "impolitic and imprudent," the Rohillas are described as "marauders" (free-looters Hastings called them) and Chait Singh's conduct "contumacious and refractory and deserving of punishment." The burden of the song throughout is that whatever Hastings did "he did in the interests of the mother country," out of a "patriotic" impulse and with a view to ease the financial strain on the East India Company and save the empire. But patriotism does not sanction heinous crimes. Really, Hastings was a man of great virtues but greater vices. He was a man of ambition, of statesmanship, of scholarship, drive and energy. But he was thoroughly unscrupulous in his means to achieve his ends. He seduced the wife of a fellow passenger on a ship, compromised with her husband, made him procure her divorce, then married her. He fought a duel with an inconvenient colleague. He corrupted and influenced the Chief Justice. He would go to any length to achieve his object. Apart from the views on Hastings, the book is welcome; for it gives us a vivid picture of the period in question. But there is ample scope for improvement in style, grammar and spelling.

R. BANGARUSWAMI

CORRESPONDENCE

THE MILIEU OF THE TRANQUILLIZERS

[We are glad to publish these thoughtful remarks by **Dr. Reta Adams,** Member of the American Board of Psychiatry, and in charge of the Day Hospital at Camarillo, California, U.S.A.—Ed.]

A recent U.S. Senate sub-committee reports that the United States Government is spending 4.1 billion dollars a year on various health programmes. This has nothing to do with the current agitation for the Government to carry the expense for medical care of the aged. From official reports we also learn that a good percentage of the young men of our country are rejected from military service because of physical or mental defects. We also know that the life-span has increased considerably. But we are told by industry it is most difficult for the average man or woman to obtain gainful employment after about forty-five years of age.

There seems to be something radically wrong with our basic philosophy of life. Very early in life our people get the idea that there is a pill for every ill in this advanced civilization in which we live. They want to take a pill or, better, a "shot" for anything and everything — and keep right on doing as they wish. There is even a trend of the times to sue the physician who does not effect at least a marked improvement for almost every ill. Our people have read the popular news and magazines, decide what they wish and need and very often come in asking for it. I know of cases where the prognosis was extremely poor — congenital idiocy or incurable insanity — in which the family has nevertheless attempted to sue the physician for more money than that person could possibly make in a lifetime. A life or even pain cannot be paid for in cash. This attitude of the public at large and the law specifically causes many doctors to treat sometimes against their best judgment. The law which we are wont to associate with justice more often than not turns out to be only a battle of wits. In this milieu, unfortunately, people are often given the new tranquillizer wonder drugs and "sleeping pills" without sufficient reason. The average man wants a pill for everything under the sun and he gets a pill, no matter what. Many of these drugs are habit-forming.

The tranquillizers — the new so-called wonder drugs — were originally put forward for nervous and mental disorders, but liberal samples were generously sent to all physicians extolling the virtues of these new and wonderful drugs. Physicians read the literature and actually know only what the manufacturing company tells them. The manufacturer wants to sell his product. In the past sufficient heed has not been given to the problem of habit-forming drugs. I do not think, however, that the doctors solely are at fault. After all, the doctors are a cross-section of the nation of which they are a part. It is not like the old days when medicine was practised in the temple. Our doctors are not above the culture of which they are a part. The average doctor is simply making a living — the best he can squeeze out.

These "tranquillizer" drugs are widely publicized. Many people hearing or reading about these always new and

wonderful drugs actually demand them for every worry and anxiety, and unfortunately usually get them in one way or another. I have had patients bring me a newspaper or magazine article on occasions — I suppose in order to keep me up with the times or educate me. Our people do not seem to understand that as one goes through life, worries and anxieties do arise, as we are still human beings. Sometimes it is by having these very worries that we grow and become stronger in character. It is amazing how various people get hold of these harmful drugs. They read the literature and believe the advertisements and so pass it around to friends. I am currently treating such an addict. Her husband died; she was naturally low in spirits, a friend gave her a generous supply of these tranquillizers; and now she cannot stop using them. She started several years ago.

When you come to outright mental disorder — that, of course, is another story. Sometimes these tranquillizers are of great benefit and will remain so until we devise something better. Most physicians and patients think them superior to electric convulsive therapy when it is possible to use them instead. When a patient neither eats nor sleeps for long periods of time, when he is so depressed as to be a suicidal risk or so overactive and elated that he is even destructive and combative, something has to be done. Sometimes it is an impossibility to get through to him. Psychotherapy at this stage is not possible.

Ordinary people should not use tranquillizer drugs just because of an indisposition or a headache probably due to boredom. It is just too easy to become an addict. And, besides, such crutches weaken the will. Also, believing everything one reads in popular news weakens the discriminating faculty. That is what I understand by brainwashing.

It seems to me there is a total lack of understanding of what the constitution of man really is and a great fear of death. The life-span of man here in the United States has increased considerably. So What! Go into the rest homes or any of the senile wards of a State hospital for a visit. You will see literally thousands of old people just vegetating, not a single grey cell working. They do not have a family or the family does not want them. In the State institutions at least one sees these tranquillizers literally poured into them and also vitamins in large quantities — just to keep them in the land of the living dead. It does no earthly good and consider the useless expense. And who wants to live for ever as we are, anyway?

This of course brings up questions of philosophy and morality in which the average person, including the average doctor, is uninterested. It seems to me that philosophy and morality are very important and especially so for a physician. We should have some idea of what the constitution of man is and what his goal is. Then our physicians, our public health, our laws, and our economy should be geared to this end. How can we make a beginning? I think by trying hard not to be so eternally self-centred.

RETA ADAMS

BRITAIN IN JULY

A DOUBLE CENTRIFUGAL AND CENTRIPETAL EVOLUTION can be traced in industry and commerce, as in all other fields, an alternation between "free trade" and "protection." But it is during the transitional junction periods, when

the twin forces are more or less equally balanced, that the industrialists and politicians have their biggest headaches. Britain, at the time of writing this, is facing such a problem of balance in the question of the European "Common Market."

If she asks for membership of the European Economic Council, which would open up the free-trade area in Europe to its own markets, and *vice versa*, application for this would, under the Treaty of Rome, have to be made before there was any certainty that the Six (national groups forming the Common Market) would grant concessions by which the U.K. could protect its own Commonwealth trade relations from damage. The Commonwealth countries at present have preferential treatment, particularly in the import into U.K. of agricultural products and raw materials. The fear that the economies of the, at present developing, countries of the Commonwealth would suffer, and Commonwealth links be broken, is one of the causes behind Britain's reluctance to enter into the Common Market unreservedly. Such a step would also mean replacing to some extent the sovereignty of the individual governments by the centralized control politically instituted by the Treaty of Rome.

If, on the other hand, Britain, for the sake of the Commonwealth association, chooses exclusion from the European Economic Community, will this division from Europe, particularly when Britain needs an expanding market, have critical economic repercussions that will in turn affect Commonwealth trade relations also? Would not the advantages of a step towards a United States of Europe be worth the price of federation?

The problem is thus political, economic and social. And, during the past months, conference has followed conference, at ministerial and industrial levels, all of them making as much advance towards commitment in either direction as

> The noble Duke of York,
> He had ten thousand men.
> He marched them up to the top of the hill,
> And marched them down again.

But is a choice always *either* this *or* that? Mr. Maurice Edelman, M.P., in a letter to *The Times* (July 15th, 1961) suggests as an alternative to "Common Market versus exclusion" a greater use of the *Functional* (as opposed to the federal) method of European integration. This, he writes, was recommended by both Conservative and Labour delegates in the early meetings of the Council of Europe, at Strasbourg, from which the idea of the Common Market originated. He claims Britain is trying to reconcile incompatibles — to preserve Commonwealth preferences and to seek Common Market free-trade benefits, to abandon its sovereignty to the Six while retaining it.

Examples of an "organic" functioning synthesis already in operation are such specific agencies as Euratom and the Coal and Steel Community, in which sovereignty is not surrendered but "lent" for a particular purpose, and planning is by consent. Many opportunities are open, he claims, for further development of the method, with all sides, government, employers, trade unions, etc., taking part in this "planning by consent." Particularly he would like to see the European Agricultural Pool revived, for such a 'Green Pool' might well be extended to bring Commonwealth agricultural producers in also.

This seems to be the crux. Federal groupings have in them the seeds of competition and strife with other similar groupings. The larger the units, the greater the danger from any war. Functional international groupings (though

they do not and will not eliminate competition till human nature itself changes) do offer possibilities for greater and more gradual organic growth from within without. The healthy human body, with its functional unity in diversity of brain, heart, lungs, stomach, limbs, etc., is perhaps a significant parallel.

Of two visitors who honoured London during the early part of July, one made front-page headlines, with columns of write-up in the press. Major Yuri Gagarin, from Russia, the first Cosmonaut, a likable man, with smiling charm and modesty (insisting on the teamwork of his exploit in space) received an overwhelmingly triumphal welcome both in London and Manchester. The other apparently warranted only a few modest paragraphs in the press — no public cheers or wavings — yet one might ask what his work would rate in the "Book of the Recording Angel." Father Borelli, founder and director of the House of Urchins in Naples, brought in mid-July a holiday party of boys from Naples and from Sicily. The latter came through the agency of Danilo Dolci, but the ten-week holiday was organized by the International Help for Children for these youngsters, who have been rescued from unbelievable savagery and poverty by the devotion, primarily, of the two men. There is a *functional* Brotherhood of Service to which such great figures, and many other unknown men and women belong, a Common Group whose sovereignty is love. To such, men pay the quiet homage of the heart, not that of the shouting emotions. And Britain can take pride in her continuing tradition as a place of refuge. According to a U.N. official (*Sunday Times,* July 9th, 1961), she

> has done more than any other country to find new homes for the hard core of physically handicapped refugees from former Nazi slave labour camps.

The occasion was the arrival in London of "the 1,000th refugee to be settled in Britain under World Refugee Year operations." Last year 474 handicapped refugees were accepted. This past half-year the number has already reached 386.

A final total of over £35 million in donations to World Refugee Year is now expected. This means the closing of refugee camps in Europe has been advanced by ten years, and it is hoped to see the last of them within two years' time. Costs have been kept down to 0.98 per cent of the total fund. The work has depended on much voluntary effort, and information as to what is being done has also helped to prevent it from becoming simply an impersonal mass operation. The Press, while expressing gratification at the result, has been careful to point out how large a problem remains to be tackled, since there are still thousands of non-European refugees desperately needing help.

L. MARR

And if I pray, the only prayer
That moves my lips for me
Is, "Leave the heart that now I bear,
And give me liberty!"...
'Tis all that I implore:
In life and death a chainless soul,
With courage to endure.

—EMILY BRONTE

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

The July-August 1961 issue of *The British Vegetarian* has, scattered through its pages, various evidence that punctures the notion often popularly held, that vegetarianism enfeebles, and that meat is necessary for physical strength and stamina. This is timely, since there is a danger in the under-privileged countries that meat-eating may become a status-symbol of progress. Ronald Lightowler, General Secretary of the Vegetarian Society, quotes from a number of dietetic authorities, who oppose the idea that "meat-hunger" is *natural* and flesh food therefore essential for the backward peoples. For counter-evidence one has only to study the career of the Vegetarian Cycling and Athletic Club, whose stupendous successes in these fields have been out of all proportion to the number of members. The treatment of inebriacy has also been greatly helped by cutting out meat and by concentrating, in particular, on fruit. Further corroboration is found in the biography of Murray Rose, the Australian swimmer. He is "vegetarian by ethics," winner of three gold medals for swimming at the 1956 Olympics, of gold and silver medals at the 1960 Rome Olympics, holder of most American swimming records and breaker of various world records.

At the May Meetings of the Vegetarian Society at Edinburgh, a question was reported about the connection between diet and delinquency. There are few, if any, delinquent vegetarians, it was said, and the Salvation Army's experiments with a diet of natural whole food in a home for delinquent girls proved so successful that two more such homes have been started.

Other "Notes and News" refer to the tests on the blood hæmoglobin and cholesterol levels of vegetarian students of La Sierra College, U.S.A., by Dr. John A. Scharffenberg, director of the International Nutrition Research Foundation. According to his results, "vegetarians actually have less to worry about in regard to maintaining healthy blood than does the average American." Another mention from *The Field* (April 6th, 1961) relates how one of the greatest rowing coaches, Karl Vernon, a vegetarian, is in his mid-eighties, but still coaches several crews, and himself enjoys strenuous rowing exercise each morning. It is of interest that the Vegetarian Nutritional Research Centre at Stanborough, Herts., has been asked for aid by Indians in dealing with the problem of malnutrition in India, and some Indian graduates will be coming to the Centre for training.

All this is physical, but the "metaphysical" should not be ignored. Animal flesh assimilated as food "animalizes" the nature of the eater. Food should be that which does not hamper nor retard the development of intuition and other higher psychological faculties. Nevertheless, for meat-eater and vegetarian alike, it remains the best advice that

> the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels,* what desires he encourages in his mind, and allows to take root and grow there.

Sir David Eccles, the British Minister of Education, asked in the House of

Commons on July 17th, 1961, about the extent to which schools took religious instruction seriously. *The Observer*, the following Sunday, published an article by Arthur Barton, based on his experience in Secondary Modern schools, to which 75 per cent of State-educated children go. He firmly advocates banning "Religious Knowledge" as a school subject (and also the "morning assembly") in such schools. Both instruction and assembly are now such deplorable parodies that it would be a real service to Christianity to cut them out of the curriculum; after the Primary stage at least.

"Religion" in schools has become a specialist, though not an examination, subject. It is schemed to be undenominational, but there is no "heart" in it, and it has to be farmed out round a reluctant staff, no matter what their beliefs, so that even atheists and non-Christians have to cope with two or three periods a week, unless they have the courage to refuse. Some indeed, if the headmaster turn a blind eye, may use the time for presenting their own secular subjects, but for others, both teachers and pupils, the whole procedure is meaningless, or even arouses actual hostility.

The violent arguments in the staff room, especially between younger men with no religious background, show, Mr. Barton writes, in what little esteem Christian instruction is held today. He feels it would be far wiser to cut it out, "and the sooner the better." Parents to whom Christian beliefs matter would teach their children at home, or arrange with the clergy for instruction. It would then have meaning.

He offers no suggestions, however, for the non-religious majority who need, however little they recognize it, more than crude materialism if they are to find satisfaction in life. Some few teachers have tried the impact of the study of comparative religions — one such in London has taken his pupils to places of worship of other denominations and religions, or has had representatives of Buddhism, Hinduism, Islam, Judaism speak to them. This undoubtedly broadens the viewpoint and is a step forward. But it is still likely to remain an intellectual interest. "Religion," in contradistinction to formal religions, has to be lit at the flame of spirit, and can only be communicated by those who have its fire in their hearts. It cannot be taught as a "subject." Better the darkness of ignorance, which may perhaps drive some to seek for more light, than a hypocritical lip-service to dogma drained of reality. That, by reaction, leads only to doubt and cynicism, both of which paralyze the will to search.

TRULY said Coleridge that "good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can, exist without good works."...The only *saving* principle dwells in man himself... the divine inward light which proceeds from the eternal unmanifesting ALL. And this light *can only be made known by its works — faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

—H. P. BLAVATSKY